ZIONS HERALD

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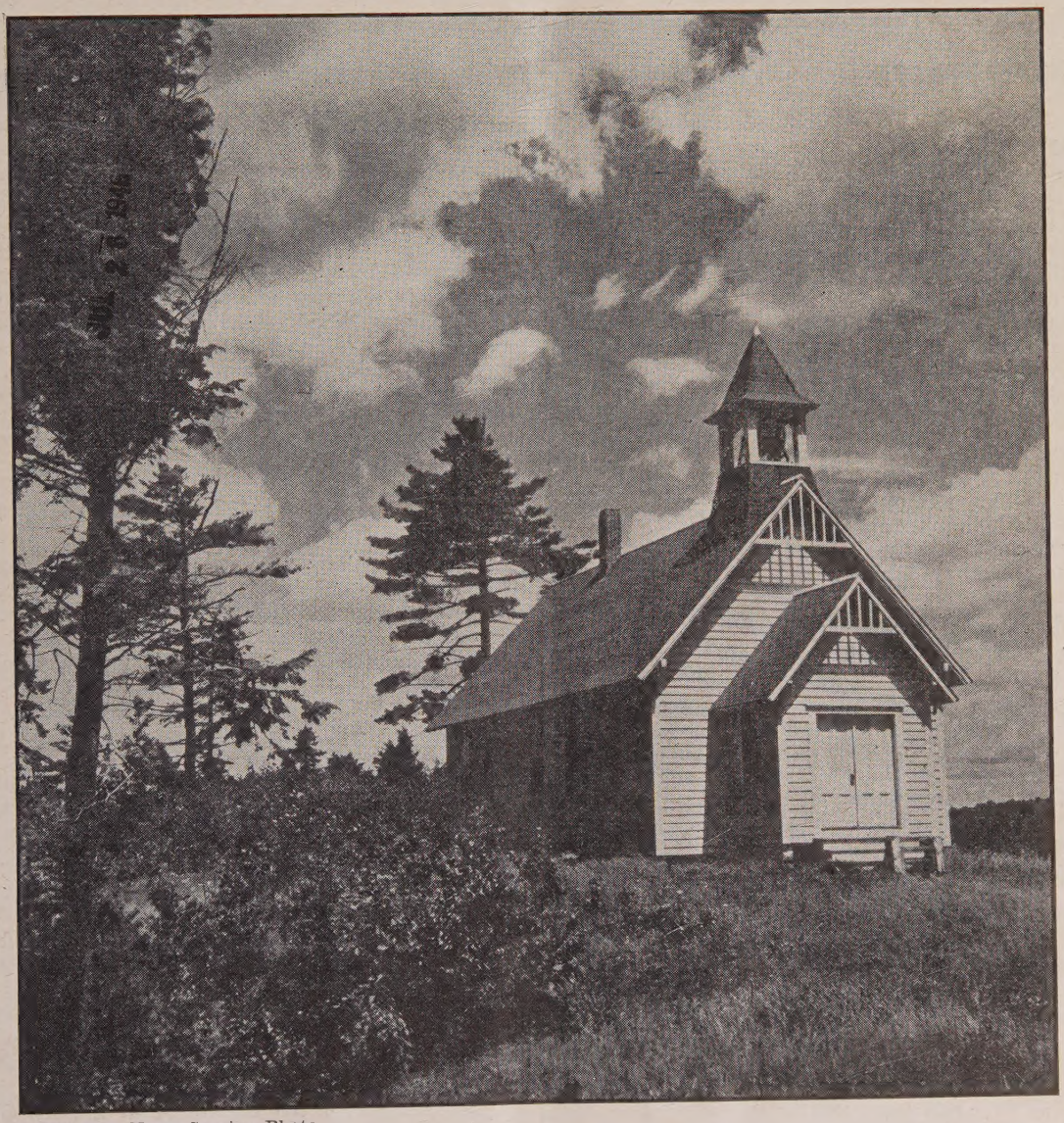

Religious News Service Photo

JULY 24, 1946

FOR THIS WEEK'S THINKING

A LABOR DEMONSTRATION IN DEMOCRACY, reported by Willard Uphaus of New Haven, Conn., a Methodist layman and executive secretary of the National Religion and Labor Foundation.

THESE DISJOINTED DAYS discussed by Professor Robert E. Bruce, professor-emeritus of Boston University and active lay worker in the New England Conference.

The Rev. J. L. Butler, minister of the Community Church in Osterville, Mass., asks DO YOU CARE?

FOR A UNITED FIGHTING PROTESTANTISM, an article by Antoni Gronowicz, a Roman Catholic layman and a distinguished Polish poet and novelist.

PLUS, YOUTH IN THE NEWS, EDITORIALS, REGULAR FEATURES, COMMENTS FROM OUR READERS and CURRENT RELIGIOUS NEWS STORIES.

READERS WRITE

What Is A Liberal

Harvey McArthur's article, "Liberal Concessions to Fundamentalism" inspires me to write that liberalism is not necessarily disregarding the fundamentals although some so-called liberals may do so and most liberals may not be "fundamentalist" enough to please the Fundamentalists. Subscribing to everything leftist or overworking the terms, "reactionary" or "old-fashioned" or "old fogey" does not necessarily make a liberal.

Whereas some liberals may disregard fundamentals, many scrupulously adhere to them; in fact there are bigots and reactionaries to whom fundamentals mean nothing. Whereas one cannot be a bigot and still be liberal; but certainly, not all conservatives are liberals.

What is a liberal? Not necessarily a poet, or of the intelligentsia, or at least an agnostic, or socialist, he may be quite as conventional as the average and no more against the established institutions than the average. A liberal is one tolerant of others' opinions, ways and customs though they may be different from his. He does not condemn those different from him simply for being different from him.

Indifference, flippancy, shallowness should not be mistaken for liberalism. A real liberal, though tolerant of others' different ideas, will stand up for what he believes is right, even militantly if he must. He does not believe that we may act on our ideas in such a way as to injure others. A liberal who is only liberal about his own brand of liberalism is not a liberal.

J. W. Cheney,
Manchester, Conn.

OPA—No!

The cartoon which graces (or disgraces) the front cover of your issue of July 10 is not worthy of you, since it appeals to the emotion rather than the reason, and since your editorial leaves the impression that you are not sure whether OPA should be continued or not, it is not a rational thing to publish a cartoon which leaves no doubt about the matter.

Of course full production is not a *complete* answer to the danger of inflation because through increased wages and profits it would add to purchasing power. On the other hand it would bring immense quantity of goods on the market and practically eliminate the black market which the Bowles OPA does not seem to know exists. Mr. Bowles and his associates are again crying "wolf, wolf," exactly as the Truman administration cried "wolf, wolf" a year ago over the danger of unemployment when it predicted from ten to twelve million unemployed. Mr. Bowles tries to create the impression that his OPA is the only thing that has prevented inflation! The records show that his OPA itself has decreed more than five hundred increases in prices including such basic items as steel, coal, etc. When OPA computes the cost of living, it does so on the basis of its established prices and takes no account of the black market prices which people must pay in order to get the things they require for living. I believe that the *actual* cost of living since the demise of OPA has not increased and from this time on will decrease unless the Truman administration decrees more wage increases.

My chief objection to OPA is that by its methods of administration, especially since the war ended, it has, in the words of the street, promoted dishonesty in all of us. Price control during the war was necessary, and probably there should be price control on rent for a period but in other respects the American people must be freed from the octopus which seeks to control and regulate their lives, and desires an extension of its power.

F. H. Ryder,
Cobleskill, N. Y.

The Marysville Case

Statement by Bishop Raymond J. Wade, resident in the Detroit Area of The Methodist Church

The John Safran appointment in the Detroit Annual Conference has created needless stir and has been given harmful publicity. Those who have contributed to it must bear the blame for injury to the cause of Christ. Good intentions do n relieve bad judgment. "Friends" thru themselves in and made an all-round healt ful solution impossible. Newspapers ma the most of it. I do not censure since is their business, although headlines disto and space does not permit complete trea ment.

In the Annual Conference, the Mary ville-Safran case was never considered the floor of the conference. At the clo of the conference with the sanction of t cabinet I made the following general b applicable statement: "Another histor position of Methodism and Protestantis has been that of liberty of individual co science and the right of free speech. Th we will forever uphold. On the oth hand this right is capable of abuse. Fre speech is equally the right of the pulpit an the pew. It is easy to fall into error this point. Men do the causes they espous little assistance when they make assertio in an unwise way so as to arouse u necessary feelings and criticism. We mu always remember to be Christ-like eve when supporting Christ-like causes.

"We stand behind the ideals and pro nouncements of Protestantism. We ca not enthrone those principles in a day. W will be patient. We will be tolerant. Wit Wesley, 'we will think and let think.' W will insist on wise as well as courageou procedure. We will steadily move towar a world of brotherhood, peace and justic Christ must reign over all of life. He the World Redeemer. We follow where H leads."

"This is our faith tremendous,
That in the Name of Jesus
Our world shall be reborn.'"

To the Marysville charge John Safra was re-appointed. I hoped that a wa would be found for a year of forbearanc and useful service. When this becam clearly and indeed impossible on Wednes day flolowing the Annual Conference appointed him to the Cass City charg after consultation with officials and mem bers of that church, District Superintenden Gordon Phillips concurring and making th arrangements. To Brother Safran I sen the following letter:

"Dear Brother Safran,—

"This morning I received some wor with reference to the meeting last night and I must say that I was considerabl disturbed in the outcome as reported t me. We had hoped and prayed for anothe adjustment. It was reported that you sai goodbye to the group and that you lef the conference in a truly Christian man ner and said that you would go wherever the bishop determined.

"In the light of our conversation o Monday morning, I asked Dr. Phillips t get in touch with our Cass City peopl immediately, which he did. This after noon he reported to me that the way wa clear so that I concurred in the appoint ment to Cass City. A district super intendent has the right to make adjustment

district, but in this I want to give ull endorsement. On Monday we ed that if our plans did not hold for sville, that this would be the most tageous outcome of a very difficult on. It gives you opportunity to work lines of interest, to speak more freely you would speak in Marysville, and significant promotion of about $400 ary. I hope that you will make your to move to Cass City just as soon as ble.

his arrangement and appointment in nse is to be construed by any one as abridgment of free speech or right dividual conscience. We do have to nize circumstances and particularly it was discovered that the property arysville was really not our own and we were dealing with a community tion instead of a strictly Methodist ch. We do stand by you in your tial rights and we want this under- in the new appointment and in this promotion which takes place as of date.

am sending a copy of this letter to Dr. ps.

Most cordially yours,
Raymond J. Wade"

it said to the credit of Brother Safran he had continuously asserted that he d go where he was assigned. If now nds" publicize, distort, agitate and impossible a successful new pastorate themselves must be held responsible.

portion of a committee, appointed by Conference Social Service Federation, to my office to "protest the appoint- t of a Methodist minister as successor Mr. Safran." They argued that it would unwise, unfair and would be miscon- ed. It was my clear responsibility to se to accede to the protest. The new pointment had already been made to ysville, but even though it had not been e my reply would have been the same. very charge in Methodism has the right have an appointed pastor. This is in- ent. Who is to determine when it is right or fair to assign a pastor? What the causes upon which a bishop and net shall refuse to send pastors when ors are available and ready to be ap- ted? We assign men to the poorest es, the most needy, the most backward, most sinful. In the minds of the very ons making the protest here was a munity needing, perhaps more than ers, the gospel of Christ. Shall I refuse to assign a pastor to such a post? er. As I told the protestors "not as g as I have any grey matter in my d." Am I to be vindictive, to be re- atory? Am I to try to spank a Metho- congregation which has clear rights of own? No, the protest was most unfair, vise, unwarranted and un-Methodistic. annot but believe that careful, prayerful ection will cause even the protestors to ee with that judgment and will stir m to help to amend the situation which caused the church and the cause of rist so much unnecessary harm and un- publicity.

For A United Fighting Protestantism

ANTONI GRONOWICZ

The basic and sacred purpose of every church must be to help the individual develop the desire to become a more worthy child of God. The church must give him spiritual tools with which to fight evil on the inside and social injustice on the outside—necessary equipment toward the road to the kingdom of God. Only a church which strives toward that end deserves the name of God and the love of the people. But when the church takes a different course and does not fulfill this purpose, it becomes a commercial or political organization. It usually becomes, also, the tool of a few speculators who hide behind the name of God—or beautiful liturgical dress—and make a business of religion. This does not make for progress in social welfare.

A real church of God must have a spirit of progress and fight against different kinds of social and political reaction. In the eyes of God, all people are equal and are not divided into races, nations, and classes. He loves those who bring justice but not those who, by evil measures, fight for wealth and unhealthy domination which foster oppression and which, in our time, adds up to fascism.

If you agree with me this far, please go one step further in your thinking and reply to this question: In your opinion, does one of the powerful communions, the Roman Catholic Church, as officially represented by the hierarchy, act according to God's principles?

In my opinion, as a Catholic, the Roman Catholic Church too frequently takes the side of the influential and powerful against the weak, rich against the poor, with oppressors against the oppressed, with reaction against progress, as it did in Spain.

It may be thought by some that I am unjust in judging the Roman church. One can find many documents in the Vatican's history which, in beautiful words, speak on the side of justice. Yes, we have the documents—Papal incyclicals—but they are words only. Looking at the Roman church's hierarchical system in a world perspective, we will see that, in practice, through the last several centuries, it has been and is the contradiction of justice and love.

The Roman church is gaining in membership because of its efficient system of propaganda, well protected, secretive, underground movements, and wealth. The Vatican, by taking the side of fascism, made itself look ridiculous to those masses in Europe who know, far better than Americans, the bitter consequences of fascism. It has suffered loss of popularity with Europeans. The Vatican is now on the defensive. It reminds one of an old actor whose memory is short and who forgets his real role. But the memory of the European people is long.

The United States offer good "fishing" for the Vatican's several thousand intelligent and well-trained envoys, since Protestants here are trained to believe that statements and actions by religious groups should and can be taken at face value. Protestants are not equipped nor organized to combat propaganda.

It is an established psychological fact that the majority of the people follow someone who, in a loud voice, proclaims himself their defender and who instills the fear of hell, and who, at the same time, spends money for self publicity. It is also true that, sooner or later, the people recognize facts. But, in America, this may take years, or decades, or maybe longer, or even war, as it did in Europe. Americans will someday know the real Vatican and will recognize it as the undemocratic institution it is.

There is another method, much easier than war, which may convince Americans that the Pope's envoys do not always work for the welfare of all the people. Most Roman Catholic literature proves that the organization—not society or the community—is the first consideration.

For example, in *Freedom of Worship*, a pamphlet by Francis J. Connell, C.SS.R., S. T. D., published by The Paulist Press, 401 West 59th St., New York 19, and bearing the imprimatur of Archbishop Francis J. Spellman, it is stated: "The very existence of any other church is opposed to the

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A Labor Demonstration in Democracy

WILLARD UPHAUS

I have just witnessed an event that was a rest for eyes often weary from looking for real demonstrations of democracy. It was the Third Annual Convention of the United Packinghouse Workers of America, CIO. Four hundred delegates representing some two hundred thousand workers in the packing houses of the United States and Canada met for five days in Montreal, June 3-7, to consider the many political and economic problems that face industrial workers today, and to plan next steps in a campaign to improve conditions of living in their particular industry. These are the working men and women whose labor affects every American home. They provide the meat which we regard as a life necessity. When meat does reach our tables, we rarely appreciate the part the members of this union have had in supplying our wants.

The history of the organization of packinghouse workers is filled with heartbreak and struggle. It began in the United States in 1886. The packers fought labor's advance through lockouts, the use of armed strike-breakers, and the employment of Europeans and southern Negroes. In 1921 company unions appeared. The decade of the 20's saw little headway. But the depression brought a new sense of solidarity among all workers in the industry, including immigrants and Negroes, so that when the CIO appeared on the scene in 1935-36, its success was largely due to its clear-cut policy of organizing all workers regardless of race, color or creed. This 1946 convention was, in a real sense, a victory convention, with the UPWA having become a strong, democratic organization based upon the firm unity of workers in the United States and Canada. The most important element in the victory is the present solidarity of all racial and national groups which makes employers powerless to use the old "divide and conquer" tactic.

This convention demonstrated the democratic spirit in a number of striking ways. I have just mentioned the fact of interracial and inter-nation unity. The magnificent ease with which the delegates mingled will never be forgotten. President Ralph Helstein told us in a press conference that the union takes more pride in this than in anything else. What a cross section of America! Brown and Smith were there; so also were Zabritski, Kosek, Murphy, Zagrodnick, Pawlukanis, Kovacevich, Scoglione and Borsk. The UPWA never bothers to raise the theoretical question whether these various groups can get along together, the members just take one another for granted as they battle for the larger social and economic welfare of all. When a Montreal hotel refused to register Negro delegates, the convention at once appointed a committee to investigate, with the result that prosecution proceedings were instituted promptly under a Quebec statute. As a Methodist, I felt a new sense of shame that we tolerate Jim Crowism in our denomination. Our witness for God is weakened by our unbrotherly behavior.

The UPWA transcended the barrier between the AFL and the CIO. This unfortunate conflict in the house of labor has its basis in history, in vested interests, and in differing conceptions of what workers need and want. Those of us who are in both the church and labor are unhappy over their divisions and disunities that weaken our common fight against the real enemy, which is the counter-revolution against an emerging new social order.

On the second afternoon, Madeline Parent, organizer for the AFL United Textile Workers, carried away the convention with her passionate appeal for CIO help in her union's present strike against the Dominion Textile Company. She drew vivid pictures of excessively long work weeks, low pay, and the union-busting tactics of the company. These textile workers were striking to win an over-all wage increase of 25 cents an hour, a 40-hour five-day week, and a union contract. When the speaker had finished, the convention recessed, and in twenty minutes the delegates

Getting a Kick Out of Life

WILLIAM L. STIDGER

A Contagious Disease

Recently we have been warned by Government of several oriental disea which our returning soldiers have brou back from the South Sea islands and Pacific regions, as well as from Europ countries. Public precautions have b taken and scientific research has b thorough. Most of us remember the that following World War One we hac terrible influenza epidemic which sw this country. We have, through scient precautions, so far escaped that exp ence. Which leads me naturally smoothly to the disease I want to sp about; and it is a disease which certai helps us all to get the most out of l Louis de Louk writes about it in this s ple little verse:

"A baby smiled in its mother's face;
The mother caught it, and gave it, the
To the baby's father—serious case—
Who carried it out to a world of men
And every one of them went away
Scattering sunshine through the day."

One day as an experiment, and for sheer adventure of it, I followed a sn all day long, for the purpose of writ an article for a magazine. I saw a ne boy smile at a man to whom he sold newspaper. I followed that man down street, saw him infect ten people in spot; then saw him get on the bus a smile at the conductor. That conduc walked through his bus and infected eve body in it except one man; and he blind. I followed that man into his of building and saw him spread the c tagion of his smile to six people who w standing waiting for an elevator. I slipp into the elevator and saw him hand t smile on to the elevator girl who smi back. Before we were up to the te floor he had infected ten additional p ple. When he stepped into his office I s him infect the receptionist, and I sat do and saw that girl infect ten additional p ple. The girl smiled at me after I been sitting there and asked me what wanted.

I asked to see the business men fo wanted to tell him what had happened t morning when he caught that smile fr the newsboy. We had a good laugh gether over that adventure and the bu ness man suggested that I invite the ne boy for lunch as his guest if I had tin I had and I did. He was a surprised b when he got that invitation, but he can

I told that story to 500 men at a Rota luncheon and started the contagion smiles on a wider round. Try it!

Labor Chaplain

ntly the religious press has carried ber of articles about the appoint- of the Rev. Charles C. Webber of ethodist Church as "chaplain to or- l labor." Mr. Webber is at present ning as president of the Virginia ouncil and director of the CIO's po- action committee in that state.

umber of Methodist churches and eorge S. Reamey, editor of the *Vir- Methodist Advocate,* have demanded Ir. Webber surrender his credentials inister if he continues "functioning aid militant union leader whose union ated its objective as getting control rginia politics." Mr. Webber holds pointment from Bishop G. Bromley a, head of the New York East Con- e.

as Herald, New England Methodist y, has spoken in defense of Mr. Web- "If the church decides that Mr. Web- an not continue to hold a recognized rence relation, then we will say to the that we will have none of it and the h is merely interested in creeping being nice to everybody; if on the hand we say that a minister of Christ right to serve capital or labor, then all have re-established a world con- of our ministry."

atever decision the Methodist church in this matter will be an important It will set the trend for the future e of the church.

e church can not turn its back upon and labor questions and find the so- n to its problems by ignoring them. ner, we believe, should a church align with one group as against another p.

rhaps the fault is not Mr. Webber's. s convictions lead him to work for a union, surely the fact that he is a ster has no relation to the matter. ll he has conducted himself in such a ner as to bring disgrace to his church, should not be asked to surrender his entials as a minister. However, his intment by the New York East Con- nce could be withdrawn, or his duties haplain to labor could include some- t different activities.

here seems to be, at present, no sug- ion that Mr. Webber's duties include vities which are usually asosciated with word *chaplain.* Before dispensing with entire project of chaplains to labor, gh, let there be a revision of duties and aps a clearer understanding of just t the appointment entails.

et those who figure in this case be sure their actions stems from open-minded sideration of the matter rather than n the fact that such an appointment is tively new and untried. God never mised the kingdom of heaven to con- vatives.—Editorial, reprinted from *The ravian,* July 13, 1946.

took up a cash offering of $828.62, and made pledges that brought the total contribution to $2800.00. Two buses were chartered for delegates who wanted to join the AFL union's early morning picket line. Here was a demonstration of worker solidarity that bridged the long-standing gulf between rival labor bodies.

A third proof of the broad democratic outlook of the delegates was their interest in social and economic matters that affect all the people. They realized, of course, that the economic destiny of the 200,000 workers in the packing industry is tied up with the general welfare, but, because of genuine concern, their minds were as much on southern unorganized underpaid workers living in poll-tax states as upon themselves. Strongly worded resolutions called for: full employment, the 65c minimum wage, a permanent FEPC, the end of the poll-tax and repressive anti-labor legislation, liberalization of the G I Bill of Rights, the broadening of social security, the overthrow of the Fascist government of Franco, continuation of price control, and the end of discrimination because of race, creed, religion, sex, nationality or political belief.

The text of the resolutions again and again revealed lofty concepts of justice and fair-dealing that are at the heart of our Christian ethic. Take examples. The convention wanted "to assure freedom from want by eliminating unemployment and its attendant miseries;" to "eliminate racial hatred and discrimination, prejudice and bigotry which thrive on economic insecurity," and to help "the millions of American workers in this most prosperous of all industrial nations who are ill-fed, ill-clothed and ill-housed because they are paid inadequate and sub-standard wages." "The American nation cannot hope to assume leadership of the freedom loving people of the world until it has granted the franchise to all its citizens," another resolution said. The convention remembered "the farmers, farm labor, household domestics, small business men and the aged and handicapped peoples of our society," by asking that they be covered by Federal Social Security. It asked that the present age limit allowed under the act of 65 years be changed to 60 years, "so that the workers may rightly live in hope of enjoying the fruits of their long years of toil and wealth-producing labor at the bench or on the farm," and that there be greater employment possibilities "for those more able to produce the needs of our society that posterity may survive in peace and prosperity." "The war to win the peace is a never-ending battle," a resolution pointed out, in demanding the continuation of price control in the interest of a stable economy.

UPWA language at times possessed that quality of righteous indignation found in the sayings of the Hebrew prophets and Jesus, when they assailed greed and exploitation. I think labor is less guilty of turning to generalities than religion. It cites names and cases. Because Senator Bilbo "has used the United States Senate as a platform for vicious and scurrilous attacks against the principles of Americanism through his abusive speeches against Catholics, Jews and Negroes," the UPWA wants him and what he stands for "removed forever from the halls of Congress." President Truman's recent request for anti-labor legislation "constitutes a betrayal of the people who supported his candidacy." "The profit-hungry forces of Big Business that desire to profiteer at the expense of the people," and "their minions in the Halls of Congress" must be prevented from scuttling the OPA. The present "betrayal" in high places made the delegates revere all the more the memory of "Our beloved late President, FDR," and talk about this Economic Bill of Rights.

It is now commonplace to say that political democracy will not survive without economic democracy. However, economic democracy is really in danger as long as our great industries are not brought under control for the public good. The meat packing industry is one of these, and the UPWA's objectives, if realized, would go a long way in achieving democratic operation in the interest of workers and consumers.

(Continued on page 715)

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Seventh Week After Pentecost

Philippians 4: 8-9; Luke 2: 40-51

See THE BOOK OF WORSHIP and THE REVISED STANDARD VERSION OF THE NEW TESTAMENT

The two lessons suggested for this week are discussions of the absolute standards by which one does his evaluating of Christian standards. Paul was confronted with the eternal question, "How do we know?" and his ministry was devoted to simple explanations of the way in which the Gospel would work in given situations.

How do you exemplify the great body of Christian teachings? "Whatever is true, whatever is honorable, whatever is just, whatever is lovely, whatever is gracious . . . What you have learned and received and heard and seen in me, do; and the God of Peace will be with you." Surely nothing could be more specific than this admonition. The proof of Christianity has been always linked up with results. There was no dogmatism in Jesus except as it resulted from demonstration.

The scene taken from the boyhood of Jesus when he had been taken up to Jerusalem for the feast of the Passover, shows how early in his life he began this complete identification process. It was normal for him to want to be in his Father's house and to discover by questions and answers just how human beings went about practicing their religion. He had amazed the people with whom he talked because of the profound way in which he thought. It was a surprise to him that even his parents did not seem to understand that religion was total and not merely a segregated associated with the Passover feast or other religi exercises. "How is it that you sought me, did you know that I must be in my Father's house?"

It would be well for all of us to consider the t way in which both Jesus and Paul conceived religi Most of us make religion a pious act of duty—to th it was everything true, beautiful, lovely, and gracic Most of us confine it to institutions and official r resentatives—to them it was to be experienced in acts related to living. Under our traditional pract of putting religion on a special level and life down below, we have been able to condone personal a social sins; we have been able to operate Christ institutions in an unchristian way. The gap betw life and religion must be bridged. Jesus was not esc ing life when he said, "Did you not know that I m be in my Father's house?"

300,000 Negro Catholics

Labor Reports says that the Roman Cath Church is making the best approach to the Negroes America as is illustrated by the fact that 300,0 Negroes have been converted from Protestantism d ing the past few years. The editorial says that t Catholics have taken the lead in recent years in fighti racism and in advancing programs to promote bet racial understanding. Bishop O'Hara of the Buffa N.Y. Diocese is cited as having recently abolished Negro churches in that area. This means that there no segregated worship, hence Negroes are more tracted to Catholicism than to Protestantism.

Our apologies continue for segregated Protesta tism. The progressive people throughout our church see the utter futility of this policy of segregation, b as yet we have not been able to demonstrate in a overwhelming way to the American Negroes that regard them to be children of God. Consciences a bothered within Methodism because of our neat litt policy of segregating all Negro Methodists into o special jurisdiction, and those who defend the practi wax eloquent about how much happier the Negro are because of the system.

On a recent trip into the heart of the Central Juri diction, our Methodist ghetto for Negroes, your edit discovered a white district superintendent who d not know that the Central Jurisdiction had the san *Discipline* that he had. He was amazed to discov that the Negro Methodists actually paid money in the very same World Service program that he and h white brethren were supporting. He did not kno that the Central Jurisdiction was part of The Methodi Church! Naturally he was an incompetent distri superintendent, and we are very glad to say that mo district superintendents are not of that caliber. B

is a rather potent illustration of just how united United Methodism is at the present time.

How long shall we go on nursing our prejudices and lish ideas of segregation? Shall we wait until 000 more Negroes join the Catholic Church where can worship as children of God?

A Call to Be Answered

The Methodists of New England have a hospital. y have that hospital because of the sacrificial work people like Miss Sadie A. Hagen, Dr. Warren F. k, and a host of faithful laymen and ministers who e kept "the work" before the giving consciences of people called Methodists. The work of that itution has won such wide-spread acclaim that -Methodists sensing its worth, have made large ncial contributions, too. The hospital is truly a t of New England's total medical and humanitarian ure.

But the Methodists have not responded very rtily to the urgent call of the hospital to aid in raising of money for an additional building which l add 200 beds, and thus make it possible to care 4,000 more patients. True, there have been many rent demands put upon the churches, but the 5,000 that Deaconess Hospital is seeking to raise Methodist churches is not an unreasonable ask-. So far only $22,247.00 of the $225,000 has been dged. Surely churchmen will not lag in their rts to meet this honor debt to a hospital which s served so faithfully throughout the past fifty ars.

It will be unfortunate if any New England churches l to put on a campaign for our great hospital. If urches refuse to co-operate, then they are saying t they do not care and that the hospital should come a secular institution far away from the church ich. through the years has nurtured it, and far m the church which Deaconess has willingly rved. No other drive should have any precedence er the campaign for Deaconess Hospital until the tire Methodist share is met in full. On the other nd, if annual conferences have scheduled other finan-l drives for the coming year, then churches be-nging to those conferences ought to make their Dea-ness drive first, and delay other ventures. Our con-rences have said that they would support Deaconess ospital, and as Chistian churchmen we ought to ep our word!

We Cannot Be Anti-Russian

Espionage, occupation zones, Judge Swift and the Knights of Columbus, Hearst newspapers, Gerald Smith, Andrew May, Representative Rankin, and the League for America First all combine to advantage these days. The "red scare" that affected our nation following the last war is a mere mouse in comparison with the elephant of suspicion that now surrounds our thinking about Russia and world peace.

There is no doubt about the error of Russian strategy in the current international picture. There is little doubt about the disease of imperialism in Russia's stated aims. But there is no doubt about the disease of imperialism and confused strategy on the parts of other countries in the world, either! The China picture is none too pretty. Certainly Judge Swift and his Knights of Columbus cannot sleep too well when they think of their blanket endorsement of Franco in Spain. The present status of Argentina is not highly rewarding to lovers of international peace who thought that fascism was Argentina's own business.

Let us face basic issues in this whole era of tense suspicion and sabotage. Does one condemn imperialism in just certain instances, or do we say that it is a sin no matter where it is practiced? Does one say that peace is impossible because one's own particular view of peace is not satisfactory to all parties concerned? Secretary Byrnes, despite all of his worries about the Big Four says that we have made definite progress along the road to peace. Senator Vandenberg agrees with Secretary Byrnes.

We do not need to have war with Russia any more than we need to have war with Great Britain. On the other hand, if we are to have peace in the world, we must see to it that freedom and democracy are not idle words, but vital and working parts of our daily living. We need to understand the Russian mind—as we need to understand the British mind and the Chinese mind. There are no foreigners left in the world anymore, for economically we are already one world.

We are not one world in any spiritual or cultural sense, however, and there is the danger point. It is not wise to have an atomic bomb loose in the midst of a group of people who do not understand each other.

Whether we like it or not, world vision is here. Will we allow distorted pictures to penetrate our thinking, or will we use the faith of our fathers in a practical way now to insure safety and guarantee a happy world?

These Disjointed Days

R. E. BRUCE

The times are out of joint.

I

In time, but perhaps transcending it, are:

Man
Man's cooperative undertakings
God
God and man's cooperative undertaking—the Kingdom of Heaven.

The bête noire of today, in this frankly incomplete list, is the second item. That is seriously out of joint, and one is tempted to say that to an alarming extent man's organized efforts have failed.

II

"The failure of Christianity as a civilizing force of society is an incalculable tragedy." So says the author of "The Anatomy of Peace." Perhaps he should have said, "the failure of the church." For if the church in two thousand years, almost, has failed to gain for Christianity a fair trial in organized society, that simply adds to the magnitude of the calamity. And one might be inclined to make a broader application of the description of a certain church in "The Way of all Flesh," of whose members it is said that they "would have been equally horrified at hearing the Christian religion doubted, and at seeing it practiced."

It is a credit to all concerned that most of the criticism of the church comes from the church press. A writer in the *Christian Century* finds, after "a life time of observation and struggle" that "the organized church has never grasped the concept of the kingdom of God," and that "providence will have to raise up another organization" if "Christ's great purpose" is to be achieved. In *Zions Herald,* one good churchman raises the question, "Is Methodism Obsolete?" Another answers with a qualified "Yes," while a third questions whether Methodism will be any better off with "a million new members—if they are like the eight million we already claim to have."*

So perhaps the church, and in particular The Methodist Church, has failed. If so, it has plenty of company! They tell us that the League of Nations has failed, and that its duties are being transferred to the United Nations organization, which to date has hardly been so successful as to inspire universal confidence. Mr. Hoover on his return from visiting the countries that are facing famine tells us, according to the press, that our efforts to help should be handled by something better than the UNRRA. And he adds: "I cannot emphasize too strongly that charitable distribution is highly wasteful and inefficient." More failures!

One of the greatest of man's cooperative undertakings has resulted in the technological advance of the past century. Huge expenditures of time and money have been used to discover new methods of improving man's life. But in all too many cases a birth that is hailed as of great good to man has brought forth also a twin bent on man's undoing. Page Atomic Energy! Whether such collective action as this is a success, no one would at this time dare say. We may notice, however, that the scientists themselves have repeatedly called attention to the disastrous results of the lag of moral training in the face of technological advance. Many years ago, Sir Oliver Lodge in discussing the secrets of atomic chemistry, then still to be disclosed, said: "I pray God that this generation may not make that discovery, because *we are not fit to use it.*" His prayer was not granted. On the contrary, however great his fears, he could never have foreseen anything as hellish as man's first use of atomic power. For the other twin came first from the womb of time; and the power that, under God, might be used to bless mankind was first turned to the wholesale killing of men, women, and children whose crime was that they had been born Japanese.

But why continue? What religious, or political, or social, or economic institution of man can today be crowned with the laurels of complete success? Surely not our own economic system with its struggles between "free

Methodist Chaplains

The War Department has announce appointments of the following Method chaplains to the Regular Army, in t grades indicated:

To be Majors:

Chaplain Elmer Pettiford Gibson, Del ware Conference.

Chaplain Robert S. Hall, New Englar Conference.

Chaplain Robert M. Homiston, Southe California Conference.

To be Captains:

Chaplain Elmer I. Carriker, New En land Conference.

Chaplain Dwayne H. Mengel, Ohio Co ference.

Chaplain Philip H. Oxnam, Northe Minnesota Conference.

Chaplain Harold T. Whitlock, Illinc Conference.

Each of the foregoing chaplains has bee on active duty during the recent emergenc

Chaplain Elmer P. Gibson, a memb of the Delaware conference, graduate from Lincoln University with an A. I from the University of Pennsylvania wi an A. M., from Crozer Theological Sen inary with a B. D., and also attended Li coln University Seminary. After his o dination, he served pastorates in Chest and Darby, Pa., Philadelphia, Pa., ar Salisbury, Maryland. Chaplain Gibson married and the father of a daughter ar son. He became a chaplain in the Arm on February 10, 1941, and served wi the 364th Infantry during his entire servic Stationed in the Aleutians from Januar 1944, to October, 1945, he was awarde the Legion of Merit for his outstandir services. His latest assignment is wit the Veterans Administration Hospital Roanoke, Virginia.

Chaplain Robert S. Hall, a member the New England Conference, is a gradua of DePauw University with an A.B. an a graduate of Boston University with a S.T.B. After ordination he served pa torates in Greenland, New Hampshir Lawrence, Massachusetts, Springfield, Ma sachusetts, and Stoneham, Massachusett Chaplain Hall is married. There are thre children. Entering the Chaplaincy in Jar uary, 1941, he has served at the New Yor Port of Embarkation, as Post Chaplai Fort Hamilton, New York, as Transpo Chaplain, and his latest assignment is The Chaplain School, Fort Ogelthorp Georgia. Being interested in music, h was instrumental in having a carillon ir stalled in the post chapel at Ft. Hamilto He received a Letter of Commendation au thorizing him to wear the Army Commer dation Ribbon. He is the author of a boo of one-act plays, "Village Parson Sketches and author and voice of the Protestar series of phonograph recordings which wer made to be used where no Protestant Chap lain was assigned.

Chaplain Robert M. Homiston, a mem ber of the Southern California Conference is a graduate of Rippon College with a A. B. and holds a M. Th. from the Uni versity of Southern California. Pastorate served were at San Diego, Californi

ha, California, and South Cate, California. Chaplain Homiston is married and two children. He entered the Chaplaincy in January, 1943, and served with 75th Division Artillery, 714th Railway rating Battalion, Hdqs. 206th Infantry talion as Regimental Chaplain, 65th Infantry Training Regiment and his last assignment is with the 1473d Service Command Unit, Camp Shelby, Mississippi. He served overseas with the 206th Infantry talion.

Chaplain ELMER I. CARRIKER, a member the New England Conference, attended University of Washington School of gineering, graduated from DePauw iversity with an A.B., graduated from ston University with an S. T. B. and ended Garrett Biblical Institute. He ved pastorates in Greencastle, Indiana, d Allston, Massachusetts. He is married and has two children. He entered the aplaincy in April, 1942, and served erseas with the Ninth Air Force. Additional units served were the 17th R.O.D. vn.) 564th S.A.W. Bn., Hq. USAFE, d his present assignment is Staff Chapin of AAF PDC, Louisville, Kentucky.

Chaplain DWAYNE H. MENGEL, a member of the Ohio Conference, attended Wittenberg College, graduated from Ohio orthern University with an A.B. and is a aduate of Boston University with an T.B. Pastorates served include Tynsro, Massachusetts, Dayton, Ohio, West ilton, Ohio, and Cincinnati, Ohio. Chapin Mengel is maried, but has no children. e entered the Chaplaincy in August, 1942, d served with the Air Forces in China, iami Beach, Florida, Tampa, Florida, acDill Field, Florida, Greenville, South arolina, and Langley Field, Virginia. His test assignment is with the Air Forces AAF District Liaison Chaplain, 1st AFBU, Bolling Field, Washington, D. C.

Chaplain PHILIP H. OXNAM, a member the Northern Minnesota Conference, tended the University of Nebraska, Dauw University, University of Southern alifornia, and is a graduate of the Uniersity of Missouri with an A. B. and gradate of Boston University with an S.T.B. He has served pastorates at Cherry Valley, Massachusetts, and Oxford, Massachusetts. He is married and the father of two children. Chaplain Oxnam entered the Chapaincy in June, 1942, and served with the 315th Engineer Battalion, 21st Engineer Regiment and Hdqrs. Sqdn., AAF/MTO. He was awarded the Purple Heart for inuries overseas. At present, Chaplain Oxnam is serving a church in Minneapolis, Minnesota.

Chaplain HAROLD T. WHITLOCK, a member of the Illinois Conference, attended Biblical Institute, is a graduate of McKendron College with an A.B. and a graduate of Boston University School of Theology from which he received an M.A. and an S.T.B. He is married and the father of two children. He served pastorates in Cambridge, Massachusetts, and Decatur, Illinois. Entering the chaplaincy in July, 1942, he served with the 99th Bomb Group, overseas, and with the 2500th AAFBU.

(sic!) enterprise" and "planned economy" between labor and management with both sides largely disregarding all interests save their own. And as for our social institutions, one is sometimes led to wonder whether that most ancient and fundamental organization, the family, is on its way out!

He would be a pessimist indeed who claimed this to be the entire story. A good argument can be made for the partial success of the majority of the organizations mentioned above. None of them is a complete failure. Nevertheless it remains true that against a mounting percentage of those institutions of contemporary life upon which we have heretofore placed reliance we must today place a great question mark. And at best we can see in them only birth pangs preceding the delivery of—who shall say what!

III

The first four decades of the 20th century might be characterized as follows:

The first: Fool's Paradise.
The second: Fool's Hell.
The third: Dawning hopes of the kingdom of Heaven.
The fourth: Stark disillusion.

The contrast between the dawning hopes of the third decade and the stark disillusion of the fourth when every cooperative effort of man failed to keep us from a second deeper hell, has thrown many off balance. And losing faith in man's institutions, they give up faith in man and God when they need it most. A more disastrous non sequitur it would be difficult to imagine. Throwing out the baby with the bath is a weak figure for it.

Fortunately, controlling one's own individual life is quite a different matter from controlling man's collective efforts. And no one need be utterly cast down by the failure of institutions—multitudes of them. For in spite of this, man himself need *not* fail. Human institutions are ephemeral. Man, we may hope, is eternal. And so long as he is everlastingly discontented with failures, be they individual or collective, and in addition keeps his ability to lead a successful life in the midst of a chaos of failing human enterprises, the times may yet be redeemed. For in the final analysis it is man and not his institutions that counts. *He* may have a clear concept of the Kingdom of Heaven, and may find among organizations that fail to have it an agency to help him realize the Kingdom in his own life and in the lives of others. And in this respect the church as a help to millions through the ages has *not* failed.

IV

Granting then that success or failure of man's organizations is not the main point—but rather the success or failure of man himself we ask: "What help is there for man in these disjointed days independent of his failing organizations?"

In passing we may note that the traits with which men are born are about the same today that they were in the days of Abraham and the Pharaohs. Morons and geniuses are with us still—and the great run of "common people" whom "God loves." The period of human history is all too short for evolution to have made much change in innate man. It is as though God said to us: "I give you at birth about what I gave your remote human ancestors. See what you can do with it!" But while our endowment at birth may be no better than that of the average man ten thousand years ago, we can at once begin to draw on the accumulated wisdom of the ages that have gone between. So God and the Ages combine to invest in you and me that priceless sum of talents called Life.

This alone puts a somewhat brighter color over the shadow of the contemporary. For in spite of the failure of many of man's institutions there yet remain possibilities of individual advance in the three score years and ten between birth and death that no one dare measure.

A learned liberal rabbi, Joshua Loth Liebman, thinks psychology may help many of us through these disjointed days. His book on "Peace of Mind" has in it much that is helpful. But he is obliged to admit

(Continued on page 713)

PERSONS

WASHINGTON—Chaplain (Colonel) Alfred C. Oliver, Jr. (retired), a Methodist minister of the New Jersey Conference, received the Legion of Merit from the Chief of Chaplains, Major General Luther D. Miller in a ceremony in the chief's office in mid-June. Previously he had received the Purple Heart, Oak Leaf Cluster to Purple Heart and Bronze Star. Reported missing in action in May, 1942, on Corrigidor Chaplain Oliver was "detained by the enemy" until his rescue in January 1945. During his imprisonment his neck was broken by a blow from the musket of a Japanese sentry. "The contributions Chpalain Oliver made were a vital factor in the protracted defense of Bataan" his citation reads.

NEW YORK, July 16—The Rev. Dr. Martin Niemoeller, vice-chairman of the Evangelical Church of Germany, will visit the United States late in November, and not in August as reported recently in the daily press, according to a cable just received at the headquarters of the Federal Council of the Churches of Christ in America from Dr. Samuel McCrea Cavert, general secretary of the council, now in Germany serving as liaison official between the German churches and the American Military Government. Dr. Niemoeller's visit will be sponsored jointly by the American Section of the Lutheran World Convention, the Federal Council and the Evangelical and Reformed Church. He is scheduled to address the Federal Council's biennial meeting at Seattle, Washington, next December 3 to 6, after which he will fill speaking engagements in leading cities throughout the country. He will be accompanied by Mrs. Niemoeller.

Herbert W. Ormsbee, for 26 years a member of Haven Methodist Church in East Providence, R. I., died July 2nd after a long illness. The funeral service was conducted by the Rev. Samuel T. Lippincott, pastor of the church, Friday, July 5. Mr. Mr. Ormsbee retired last fall after 35 years of service on the New York, New Haven and Hartford Railroad. He was the father of Miss Bernice M. Ormsbee, church secretary in Mathewson Street Methodist Church, Providence. In addition to his daughter, Mr. Orsmbee is survived by his wife and a son, Alvah C. Ormsbee of Cranston, R. I.

The First Methodist Church of Pittsfield, Mass., has recently suffered a great loss in the death on July 7 of James Arthur Burbank, a long-time official member and trustee. Mr. Burbank was one of the founders of Epworth Mission in Pittsfield, now the center of an extensive interdenominatioal work under the direction of the local Council of Churches. Under the direction of his will, the First Methodist Church is to receive a bequest of $10,000.

Methodist students can be assured of admission and housing if they meet standards at The American University, President Paul F. Douglass announced, on September 1. The university will make available over 350 rooms and additional apartments for married couples. Pastors or parents working to enroll students in a Methodist university in the Nation's Capital, should communicate directly with President Douglass by personal note.

The Rev. Garland E. Hopkins, formerly a chaplain (major) in the U. S. Army in the South Pacific, and pastor of the Methodist Church in Winchester, Virginia, has been elected an associate secretary in the Division of Foreign Missions of the Board of Missions and Church Extension of the Methodist Church. His assignment is to the portfolio of research and counsel in the relations of business and government to Christian missions in the Far East. For the next two years he will be located in Washington, D. C., at the American University.

The degree of Doctor of Divinity was conferred on the Rev. Elliott L. Fisher, superinntendent of the Department of Town and Country Work of the Board of Missions and Church Extension at commencement exercises of the College of the Pacific at Stockton, California. Dr. Fisher is an alumnus of the college.

Following is the remainder of the summer preaching program for Wesley Methodist Church in Worcester, Mass. Justin Laurie, minister of music at Foundry Methodist Church, Washington, D. C., will be the soloist at each service.

August 4—Dr. Winfield Burrggraff, minister Reformed Church, Staten Island, N. Y.

August 11—Bishop Ralph Ward, resident in the Nanking Area of The Methodist Church, on furlough from China.

August 18—Dr. Bernard C. Clausen, minister, Euclid Baptist Church, Cleveland, Ohio.

August 25 — Dr. William L. Stidger, professor, Boston University School of Theology.

September 1—Dr. James S. Chubb, associate secretary, General Board of Evangelism of The Methodist Church, and specialist in industrial-labor relations.

The Rev. Dr. Hobart F. Goewey, minis of Trinity Methodist Church in Alba New York, received an honorary degree Doctor of Divinity at Union College, Sc nectady, New York, on June 24th. Goewey was formerly minister at Harva Epworth Methodist Church in Cambrid Mass.

Dr. Channing A. Richardson has been pointed superintendent of the Pac Japanese Provisional Conference, succeedi Dr. Frank Herron Smith, who was forc to retire because of ill health. The appoi ment was made at the meeting of the c ference in Oakland, Calif., by the presidi bishop, Bishop Fred P. Corson. Dr. Richa son has served the board as superintend of the Department of City Work for a nu ber of years.

BOSTON (RNS)—More than 800 de gates representing nearly 1,000,000 Bil students in this country, Canada, and Cu were registered here for the 45th annu convention of the Baraca-Philathea Bil Class Union. The four-day convention fe tured large daily Bible classes and spec sunrise services each morning. Speakers i cluded Dr. Harold John Ockenga of t Park Street Congregational Church, Bosto and the Rev. Emory Stevens Bucke, edit of *Zions Herald*.

NEW YORK (RNS) — Shown at L Guardia Field here before their departu for Russia where they will tour the deva tated areas of the Soviet Union are D Ralph W. Sockman, minister of Chri Methodist Church, New York (left), a Dr. Louie D. Newton, president of t Southern Baptist Convention (third fro right). The delegation is composed seven Americans active in behalf of t American Society for Russian Relief. The were invited to make the tour by the Sovi Government and the Soviet Red Cross a Red Crescent Societies. Other members the group are (left to right): Louis Levin member of the executive board of the Worl Jewish Congress; Mrs. LaFell Dickinso president of the General Federation Women's Clubs; Peter Grim, president the New York State Chamber of Commerc and treasurer of the American Society f Russian Relief; Dr. Edward Young, Bosto surgeon and chairman of the executive com mittee of the Cabot Memorial Fund, an Fred Myers, executive director of the Amer can Society for Russian Relief.

Talk More About Sin

LONDON (By Wireless) (RNS)—Reinoration of the old-fashioned word "sin" pulpit vocabularies was urged here at annual conference of The Methodist urch in Great Britain. The suggestion e from R. J. Soper, newly-elected vicesident, who called for a wide-spread itan revival, especially among youth.

Asserting that modern youth's moral code ems to many of us to be without morals l without code," Mr. Soper declared that n" represents this state of affairs more urately than such substitute phrases as oral laxity," "moral delinquency," or xual irregularity."

A committee report called on British thodists to accept divorce "with Christian tience and charity," and suggested the ablishment of discipline committees to nsider requests for remarriage. Under esent rules, remarriage in The Methodist nurch is only permitted to the "innocent rty" in a divorce.

The following summer preachers have en announced by the First Methodist nurch, Pittsfield, Mass.:

gust 4—The Rev. C. N. Baker, pastor of the First Congregational Church, Great Barrington, Mass.

ugust 11—The Rev. D. D. Brox, pastor of the First Methodist Church, Amsterdam, N. Y.

ugust 18—The Rev. R. H. Claxon, pastor of the First Presbyterian Church, Saratoga Springs, N. Y.

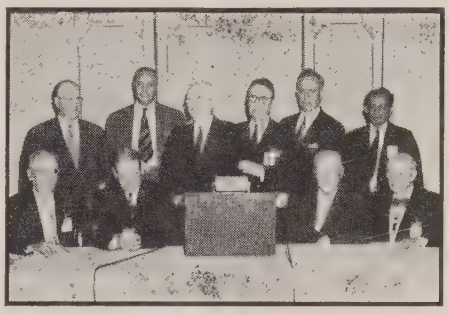
ugust 25—The Rev. C. R. Prewitt, pastor of the Morrow Memorial Methodist Church, Maplewood, N. J., and former pastor of the Pittsfield Church.

eptember 1—The Rev. Harold Griffis, superintendent of the Troy District of the Troy Conference, Troy, N. Y.

NEW YORK—(RNS)—The sesquicentenial celebration of the founding of the African Methodist Episcopal Zion Church (Negro) will be held here Sept. 8-22. Invitations to attend the celebration have been sent to the Hon. Lester Walton, president of Liberia, and Gov. William E. Hastie of the Virgin Islands. It is expected that the Federal Council of Churches, The Methodist Church, the Presbyterian Church in the U. S. A., and the National Baptist Convention, Inc., (Negro), will be represented at the sessions. The Yearbook of American Churches lists the inclusive membership of the A. M. E. Zion Church at 489,244.

SYDNEY, Australia (By Wireless) (RNS) —Plans for erection of an old folks' community settlement twenty miles from Sydney have been announced by Methodist Church authorities here. The settlement will accommodate 200 persons, and will be the first of its kind in this area. A similar settlement, consisting of single cottages, exists at Brisbane, Queensland.

WINONA LAKE, Ind. (RNS)—The Winona Lake Christian Assembly here has been refused real estate tax exemption for the first time by the tax review board of Kosciusko County. If the ruling is not reversed, the religious organization is liable for $1,735 in taxes. The assembly is expected to appeal the decision to the Indiana state tax board. The county tax board ruled on the assessment after some 150 local residents filed a petition asking that certain properties of the assembly be taxed. Although the assembly objected at a board hearing, its protest was overruled. The real estate listed for taxation is assessed at $56,640 and includes the Eskimo Inn, the cafeteria building, a grocery store, book shop, LeTourneau apartments, post office, and Winona Hotel. The grocery and book shop are rented to private operators, and the post office to the Federal Government. Only exemptions allowed were the Inn Hotel and a portion of Bethany camp. The latter is operated by the LeTourneau Foundation.



COLUMBUS, Ohio (RNS)—Some 700 former servicemen representing Methodist churches from 45 states attended a conference with the bishops of the Church here. Veterans' problems and their relationship to the church were discussed. Shown above are some of the church leaders who attended the meetings: Bishop H. Lester Smith, Columbus; Bishop Wilbur E. Hammaker, Denver, and Bishop Raymond J. Wade, Detroit. In the rear are (left to right): Bishop Shot K. Mondol, India; Bishop Schuyler E. Garth, Madison, Bishop Herbert Welch, New York; Bishop Titus Lowe, Indianapolis; Bishop Robert N. Brooks, New Orleans; and Bishop J. Ralph Magee, Chicago.

World Order Day

Public interest in the meetings of the United Nations Assembly in New York in the fall, and in the peace treaty conferences also scheduled for the autumn, will be reflected in hundreds of special meetings to be held in churches throughout the country.

Extensive plans have been made leading up to World Order Day, Sunday, November 10th. During the period from World Wide Communion Sunday, October 6th, to World Order Day, special programs will be conducted. Women's groups will place particular stress on this subject on Friday, November 1st, designated as World Community Day under auspices of the United Council of Church Women.

A clarification of World Order objectives for this study emphasis is expected to come from the international conference of Christian leaders scheduled to be held at Cambridge, England, on August 4 to 7. This meeting will be the first post-war gathering of representative church leaders specifically convened to consider the problem of world order. Among those in attendance will be members of the newly instituted Commission on International Affairs of the World Council of Churches. Members from the United States on this Commission, who will leave July 29th for England, are: John Foster Dulles, chairman of the Commission on a Just and Durable Peace, Bishop G. Bromley Oxnam, president of the Federal Council of Churches; Dr. Reinhold Neibur, of Union Theological Seminary; and Bishop G. Ashton Oldham, Protestant Episcopal Bishop of Albany and president of the World Alliance for International Friendship through the Churches. There will be a meeting of the Commission on a Just and Durable Peace in September to consider strategy recommendations in the light of accomplishments at Cambridge, and to give detailed study to the problem of Soviet-Western relations.

Special religious observances have been planned in conjunction with United Nations Week, which is scheduled to mark the occasion of the U. N. meeting in this country. Details are not yet established due to the uncertainty of the opening date for the General Assembly.

Materials being prepared for the special World Order study period from World Wide Communion Sunday, October 6th, to World Order Day, November 10th, include the following:

- Handbook on the Churches and World Order for study groups, including Supplementary Material.
- Summaries dealing with the function of the United Nations machinery.
- The World Order Day mesage.
- Report and Message from the Cambridge conference.
- The Churches and World Order, the official statement from the special Federal Council meeting at Columbus.

The United Council of Church Women and the Department of International Justice and Goodwill of the Federal Council of Churches, sponsors respectively of World Community Day on November 1, and World Order Day on November 10, are making plans for the two observances jointly in order to obtain the fullest utilization of the events as climax to the period of emphasis on World Order problems. In many communities the women's groups are planning November 1 as a day of special study, discussion and action, with the more general service of Christian witness and enlistment in the struggle for world order to be held in the churches on World Order Day, November 10th.

Further details about this program may be obtained either from the Department of International Justice and Goodwill, 297 Fourth Avenue, New York 10, N. Y., or from the United Council of Church Women, 156 Fifth Avenue, New York City.

What's New in the Bible?

WILLIAM G. CHANTER

International Uniform Lesson for Aug. 4.

THE RIGHT USE OF THE SABBATH. Exodus 20:8-11; Nehemiah 13:15-18; Matthew 12:9-13; Mark 2:23-28.

I. *The basic value of the Sabbath.* Matthew 12:9-13; Mark 2:27.

Jesus taught that the basic value of the sabbath, the end for which it was made, was the welfare of mankind. Always there is the tendency in human thinking to confuse the means with the end. Forms of government which exist only for the safeguarding of human liberty often become objects of blind worship so that freedom is sacrificed to preserve them even when they have long ceased to serve their original purpose. In religion, forms and institutions meant to develop man's power to live as a child of God are often enthroned as his master, so that mechanical obedience to external observances is substituted for the free companionship with God which is the great aim of true religion. For love and mercy are substituted a rigid conformity to rules for their own sake. Against all such tendencies Jesus set His face with uncompromising determination. No forms and no institutions can ever be ends in themselves. They must justify themselves by their results in the enrichment of human life.

II. *One day's rest in seven.*

Nowadays there is widespread agreement on the value for human welfare of regular days of rest. In the more developed countries of the world the average man has more leisure than he ever had, and this is acknowledged as his right because it gives him a larger opportunity to raise himself above the soul-destroying monotony of uninterrupted drudgery. But there is no such widespread agreement on the need of a religious observance of the rest day.

One of the great problems of our day, which is not given the serious attention which it demands, is that of finding a really constructive use of leisure time. There is no space here for a discussion of the subject, but the question of what is real rest must at least be raised.

III. *Religion and rest.* Exodus 20:8.

Rest is not mere cessation of work. There is more to it than that, for rest of body is by no means certain to bring with it rest of soul and mind. Nor is the substitution of exciting or congenial activity for the routine of daily toil necessarily rest. It may result, as is the case with many forms of what is miscalled recreation, in nervous and emotional exhaustion which unfits its victims for constructive living. Rest must mean freedom from fear, from the sense of futility and frustration, and it must mean the positive assurance that life is worth living and that its final outcome will be victorious. Without this the day of "rest" will be more or less feverish and strained. Over it there will hang the dark shadow of an inescapable return to the drudgery of a routine through which a man plods upheld only by the thought of a break at the end of the week, a break, however, which is only temporary and therefore tantalizing.

Now it is here that the observance of some significant part of the day of rest as a time of worship has its irreplaceable value. For worship means the reminder that for human beings there is not only a downward look at the beaten path in which they walk, and an outward look on the world in which that path lies, but an upward look to the eternal world of the spirit to which they belong, a world which gives rich and satisfying meaning to man's work and man's world. True worship assures the worshiper of the value of his life as a child of eternity as well as of time, a son of God as well as a son of man. It strengthens the faith which is his victory over all sense of futility. It gives him that true rest which is the peace of God which passeth all understanding.

A New Approach to Temperance

WILLIAM H. DUVALL

Secretary, Board of Temperance, New England Conference

We are all aware of the low moral ar social standards which exist in a city wi taverns and open barrooms and it has bee proved that the whole tone of the con munity has been changed and uplifted b the passing of open drinking. For ou selves and our youth, every effort shoul be made to get rid of this dread menac To say that it cannot be done, is n sufficient reason for not trying; or simpl urging our congregations to vote "no" wi not be enough. We must make a re stab at the program and reach out beyon our own congregations. This will tak time, energy and money and the decisio to give it everything we've got.

Our approach must be different in th era from that of the past decades. W have been too passive, too rational an too easy. We must be open, objective an evangelistic in our efforts. If the probler is to be solved, we are the only ones wh will give it leadership and if *we* do not giv it leadership we might as well stop ou wailing.

After several years of experimentatio I have come to the conclusion that half a loaf is better than none and to mak a beginning will be a step in the righ direction. I certainly believe in complet temperance but in some cities and town it is more practical and sensible to con centrate on getting rid of the open saloon This is definitely the worst situation wit so many other attending evils. There ar many so-called "wets" who will go along with us here, even contributing funds, fo they are likewise aware of the evils an will vote "no" with us. They have psychosis about prohibition and will vot two "no's" but not three. Several citie and towns have followed this strategy wit great success.

A civic league with this purpose i mind should be organized as soon as possi ble, preliminary to Fall voting. It is im portant to get the jump on the liquo forces and to plan a program that will be positive and on the offensive. This organization should be made up of a cross section of the city. It is also valuable to have leadership from the business world Their reputation and experience will lend weight to the organization, even though they have not been definitely associated with temperance before. There should be a membership fee and contributions solicited to take care of necessary publicity.

Local newspapers are ready to take advertising of this kind into the homes of the city. "Ads" should be potent, revealing and pointing to the objective on Election Day. Various organizations in the city should be contacted to "talk up" this objective. For those who need the "double impression" and for those who do not read the local papers, pamphlets should be mailed out to every voter in the city. The actual conditions in vivid language must be brought to the attention of all, over and over again. It takes so

ch energy to get *everyone* out to vote so much consecration to get them to in up their communjties, but the effort pay big dividends. Regardless of the come, the civic league will know that y have done all possible in a righteous se, to which victory must eventually ne.

t is very necessary that someone *feel* Macedonian call to lead out in this v venture. I sincerely hope that groups rywhere will spring up with this definite ective in mind. Whatever help or exience I can give, that I will gladly do, far as time will permit. "Whatsoever u doest, do quickly."

Lasell Youth Assembly

On July 7th, the 1946 edition of the w England Conference Youth Assembly sed its week of fun, faith and fellowship the beautiful campus of Lasell Junior llege in Auburndale, Mass. Dr. Ralph Decker, registrar and professor of New stament at Boston University School of eology served as dean. Mrs. Joseph evenson of Hudson acted as dean of girls. e Rev. Harry P. Folger, Jr., of Medford o had been scheduled to serve as assote dean was unable to attend because illness.

The week opened on June 30 with gistration under the direction of the deans d Mr. and Mrs. Ralph Doane, business nager and registrar respectively. Sunday ening the faculty became a part of the ogram with faculty introductions. On ccessive evenings the programs were as llows: Monday, alumni and conference Y. F. night; Tuesday, Dr. Eddy Asirthim brought an inspiring message on dia to the group. (Dr. Asirvathim is issions Professor at Boston University hool of Theology and was formerly ofessor at Madras College India),: Wedsday evening was faculty night, Thursday, udent night, and Friday night the Conecration service was held under the direcon of Dr. Lemuel Lord and the Rev. eorge Butters.

The faculty included the following: the ev. and Mrs. Charles B. Copher, the Rev. d Mrs. George A. Butters, the Rev. mes R. Duncan, the Rev. George C. utekunst, Dr. Earl H. Ferguson, Dr. emuel K. Lord, the Rev. William J. Ogle, e Rev. Everett R. Barrows, Mrs. Mabel avidson, the Rev. O. W. L. Sargeant, e Rev. Miller C. Lovett, the Rev. Ralph ellerson, the Rev. S. J. Callender, the Rev. eslie H. Johnson, the Rev. H. Newton lay, Mr. Otis Maxfield, and the Rev. lenn D. Glazier. The following were in harge of administration: The deans, Mr. nd Mrs. Ralph Doane, Mrs. Gussie Kerr, Irs. Leslie R. Shaw, nurse, Miss Florence tter, bookstore and Miss Mary Sherriff.

The assembly closed on Sunday July 7 vith a Communion service in the Auburnlale Methodist Church with the faculty nembers in charge, followed by the mornng worship service with the Rev. Everett R. Barrows of Natick, Mass., as the reacher.

Do You Care?

J. L. BUTLER

Mr. Butler, minister of The Community Church in Osterville, Mass., says that "believing that our contributions to the Crusade or Christ did not impoverish us, but blessed us, we are striving to give a like amount this year—the greater part of it going to feed the starving of Europe and Asia."

"It is too ideal, too utopian ever to be practical." This is the commonest criticism of moderns concerning the religion of Jesus Christ. From high-schoolers who have begun to think, college students, adults—young and more mature, we so often hear the same thing: "Sure it's wonderful—it's perfect—the Christian Way. But we live in a real world which is not yet perfect, therefore anything so perfect as Christianity just will not work. Try loving your enemy, turning the other cheek, forgetting what your enemy has done to you after such a horrible war as we have just been through—what will it get you? Your enemy will only take advantage of you and start planning another war when he really means to wipe you out. And this business of giving to all who are in need. You can't do that. Who will look out for you when you have given all your possessions away? In this real world you must look out for yourself first; no one else will. You cannot give to all the worthy causes that come along, unless you make up your mind to give away everything you have. I can't figure it out, except that Christianity is just too perfect. It isn't practical. It won't work in the real world."

You naturally except the devoted, loyal Christ-follower to have an answer to this attitude, this kind of reasoning. And he does! He is well aware of the wide gulf existing between everyday practice and Christian idealism. He is constantly trying to bring the two together in his own life. But he does not give in to everyday practice, just because it is expedient and because everybody seems to be doing it. He stands out for Christian idealism, believing that nothing else will save the world and individuals in it. He does not think of Christianity as impractical. He knows it will work. It is the sheerest egotistical presumption for us to say it will not work, when we have not tried it. As it would be sheer egotism and presumption for any one of us to say that radar will not work, because we have never seen an actual radar demonstration and never operated such a device. The mark of learning is that humility which never says anything is impossible, certainly not until we have tried it. Since very few people in the world have ever put Christianity to the full, all out, 100% test, we cannot say that it will not work. On the contrary, it has worked for the world's greatest individuals. There is no need to name them. You know them. Moreover, Jesus made it work in a very evil and imperfect world, and we ought not need any further evidence.

Making it work is a hard job, however—a difficult, unending struggle. We moderns are forever in search of the easy way—the easy way to do everything, from washing and ironing for the housewife, to building a house or mowing a lawn, or any of thousands of jobs that are hard and take work. Think of the numberless gadgets we have to make things easy for us. What is wonderful in the physical and material realm we carry over into the spiritual, and there, too, we want the easiest way. And Christianity is not the easiest way. It never was and never will be. It is hard.

But to focus the idea more sharply, certainly Jesus Christ was the world's greatest realist. What we often call practical realism—this looking out for yourself first—is downright foolhardiness. It will not work in God's world. It will only damn our souls and destroy our world, and we have come nearer to success in this than we rightly know. In God's world as He made it, the truest realism is to live as He shows us how best to live—in the life of His Son, Jesus Christ. Once in awhile, in luminous moments, we see this great truth and are thrilled by it. A GI in Korea saw it, and wrote home this significant sentence: "We ought to get over the notion that caring what happens to other people is idealism; it is the starkest realism." That boy in Khaki, far from home, had suddenly caught the significance of the whole gospel: caring what happens to other people is not idealism, it is the starkest realism. We have now come to a time when we must practice

(Continued on page 716)

THE CHURCH DOES CARE that adequate provision be made for the old age of its preachers.

THIS HAS BEEN PROVED by every major denomination that has faced the challenge of fund raising for actuarially sound pension plans.

IT WILL BE PROVED THIS FALL as all the churches of the New England Conference face the challenge of unitedly and simultaneously reaching its long desired goal.

You Can Help Your Pastor and Your Church
by backing with your gifts
The new Preachers' Pension Fund Plan

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Brotherhood Mobilization

Issuance of a Proposal for a World Brotherhood Mobilization, September 1946-47, climaxing in a World Brotherhood Congress in New York City coincident with the United Nations Assembly scheduled for September, 1947, and formation of a permanent World Brotherhood Organization at the Congress, was announced last week by World Fellowship, Inc., Conway, New Hampshire.

World Fellowship, Inc., sponsored the World Fellowship of Faiths in Chicago at the time of the Chicago World's Fair in 1933 and 1934, and a second similar event in London in 1936. Both events were addressed by widely known speakers representing many nations, faiths and viewpoints, before audiences of many thousands of people.

The present proposal calls for development of a world-wide action movement of individuals and organizations of all faiths, nations, colors, classes and viewpoints, who are willing to meet on the sole basis of universal human brotherhood, to deal with five great practical tasks which the authors of the proposal declare now confront all the peoples of the world in their common struggle for sheer survival. The five tasks proposed are:

1. Checking the current atomic armaments race and holding atomic war at bay, through emergency action, while pressing for effective international control of atomic energy.
2. Stronger emergency action for world relief and rehabilitation during the acute famine and shortage crisis ahead.
3. Arousing popular support for the UN in all countries, despite any limitations and inadequacies to be found in that organization.
4. Creation of adequate world government, by, of and for all of the world's people, as rapidly as the world situation permits and demands.
5. Development of a constantly expanding world economy and better environment for human living, through advance of good-will and cooperation among all nations, peoples and groups.

The proposal sets forth a calendar for world brotherhood progress, beginning with a period of awakening and planning during the balance of this summer. It proposes stimulation of mass discussion of the idea by means of chain house-meetings, chain-letters and cooperation of organizations in publicising the proposal The initial proposal is being mailed, beginning in July to several thousand selected leaders and organizations throughout the world.

The proposal suggests that the year of world-wide mobilization reach its climax at the time of the September, 1947, Congress, with meetings and assemblies in all lands linked with the congress by radio, and, insofar as feasible, by television.

In the proposal, all persons and organizations are invited to bring or send their viewpoints on the project to the World Brotherhood Convocation which is meeting in daily sessions throughout July and August of this year at the 274-acre World Fellowship Center near Conway, New Hampshire. Final plans for the year of proposed mobilization, together with formation of an autonomous committee to guide the action program up through the congress of September, 1947, will be developed at this year's Labor Day Weekend Summary Session of the convocation.

Signers of the proposal are: Charles F. Weller, founder-president, World Fellowship, Inc., Conway, New Hampshire; Professor Raymond F. Piper, department of philosophy, Syracuse University; Dr. Jay Holmes Smith, leader of the Harlem Ashram Center and the New World Movement, New York City; Rt. Rev. Paul Keen, Church of the Holy Mother (Eastern Orthodox Catholic), Long Island City; and Eugene L. Belisle, consultant in public, industrial and community relations, Boston. Together with Dr. Mithrapuram K. Alexander, of Adoor, India, the five signers are listed as voluntary working organizers of a preliminary organizing committee now being developed for the mobilization.

Among the endorsers of World Fellowship, Inc., which initiated the proposed development are: Prof. Irving Fisher, New Haven, Conn.; Clarence K. Streit, Washington, D. C.; Dr. Ida M. Tarbell, New York City; Dr. Rufus M. Jones, Haverford, Pa.; Dr. Mary E. Woolley, Westport, N. Y. Devere Allen, Wilton, Conn.; Dr. Jerome Davis, West Haven, Conn.; Mary Pickford, Beverly Hills, Calif.; Dr. Harry Elmer Barnes, Cooperstown, N. Y.; Frederick J. Libby, Washington, D. C.; Bishop Ralph S. Cushman, St. Paul, Minn.; Dr. John Haynes Holmes, New York City; Prof. Leroy E. Bowman, New York City; the Rev. George E. O'Dell, New York City; Dr. Edwin R. Embroe, Chicago; Rabbi Wm. H. Fineshriber, Philadelphia; Dr. Terrance Phelps, Sacramento; Dr. Frederick V. Roman, Los Angeles; John Pratt Whitman, Tamworth, N. H.; Dr. Ralph W. Sockman, New York City; and Pres. Aurelia H. Reinhardt, Mills College, California.

Miscellaneous Advertisements

WANTED—Pastors, and others, to know that Stereopticon projectors and slides illustrating the life of Christ, that may no longer be needed, can be of great service in evangelistic work in the villages of India.

Portable phonographs and good records could be used to advantage in mission schools.

Those willing to donate equipment please address Rev. T. C. Badley, 11 South Portland Ave., Ventnor, N. J.

PASTOR and family of a larger than average town Methodist Church, twenty miles from Washington, D. C., with excellent parsonage and yard, wish to exchange parsonages and pulpits with New England or Cape Cod pastor, for period including last three Sundays of August, or last two and first of September. Prefer location near water. K. G. Newell, Gaithersburg, Md.

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton 2, Pa.

WANTED—Donation of 54 yards of used carpet for needy rural church. David D. Vaughan, 16 Kent Square, Brookline, Mass.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, write the matron, Mrs. Ruth Taylor.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Department 55, Scranton 2, Pa.

VACANCIES—Some vacancies in summer home at forest lodge. Hikes to lakes and mountains. Swimming, boating. Inspiring discussions. Cosmopolitan fellowship. Room-board $3, 4. Write or wire Charles Weller, World Fellowship Center, Conway, New Hampshire. Tel. Madison, N. H., 4-4.

The Study of Cancer

(ondensed from a speech by Col. Stafford arren, medical director of the Manhattan Engineer District)

During the war twice as many Ameri-as died from cancer as from enemy ac-n. Cancer is a disease which we often nnot diagnose early enough, and for hich our present methods of treatment e inadequate. Yet the outstanding re-lts accomplished by organized research atomic energy suggest that this country s the facilities to make cancer as rare as e have made typhoid fever or diphtheria. hey key to success, as the work on the omic bomb by the Manhattan Engineer-g District shows, is well-financed, large-ale cooperative research by physicians, emists, physicists and biologists. An an-ver to the cancer problem is no more npossible than was the development of e atomic bomb.

As director of the medical program of e Manhattan Engineering District, I can y that we accomplished in less than vo and one-half years results that would ave taken ten to fifteen years in peace-me. We did it under the terrible pres-ure of the war, but in shouldering the sk, we learned that we have the sci-ntific capacity, the organizational know-ow and the drive to do a good job in any eld. With sufficient funds, we could ac-omplish similar miracles—though more owly—in peacetime. And we could profit om the new techniques and tools devel-ped in the atomic bomb research, not to ention the utilization of many of the ,000 experts whose enthusiasm and learn-ng contributed to the medical part of hat project.

Contrast the streamlined, lavish methods e used in pursuit of the secret of atomic nergy with the stage-coach methods of re-war peacetime medical research. After wenty years of training in cancer and edical research, I used to spend three onths of every year knocking on doors, at in hand, striving to interest the philan-hropic foundations in financing our work. fter the available money had been doled ut, we had to entice young men to work n cancer for five hundred or a thousand ollars a year. For the first three months, n assistant is just learning his way around he laboratory. For six months, he can do ome useful work. For the last three onths of the year he has to write up his esults as a thesis for a degree or as a eport for the foundation financing the work. Little wonder that only a small amount of useful experimentation comes out of such efforts. When research is ooked upon as a mere adjunct to teach-ng, research was and always will be a part of good teaching, and when there is a lack of continuity, real organization and adequate funds, it is not surprising that cancer research has remained in its swad-dling clothes. We have put almost noth-ng into it, and that is just what we have gotten out of it. After seeing the results that can be achieved by well-financed, large-scale cooperative research, I am greatly discouraged at the prospect of again going from door to door to raise a few dollars for a petty program of cancer research.

Some may fear that research under government supervision may suffer from restrictions of various types. But with all its freedom private research suffers from the crippling restrictions of poverty. On the other hand, Governmental agencies during the war have learned the necessity of keeping research free from restrictions. In terms of results, there is simply no comparison between the limiting effect of inadequate funds and the supervision exercised by the government agency.

What is needed is a sustained attack on the problem, enlisting chemists, bio-chemists, bio-physicists, physiologists, biologists, and the like. The integrated efforts of these men will serve to illuminate the dark corners, to cross-fertilize the work of each participant. Were groups of such men gathered under one roof in a unit, and such units dotted over the country in a number of centers and supplied with the best and most advanced instruments, their daily contact and immediate exchanges of ideas and plans would serve to advance research by leaps and bounds. We must embark upon a program that will draw to it the talent and energy this cancer problem deserves. To do this, we must assure the scientist or young man who wishes to join in the effort a decent and assured income.

I must emphasize again that research of this kind means that we must abandon the pitifully inadequate methods of pre-war medical research and adopt in their place the methods used in discovering the atomic bomb. Considering the vast mortality from cancer in our country, a substantial appropriation is a crying need. Such a government-organized campaign might well result in making cancer as rare as typhoid fever or diphtheria now are. For with the goal, and funds for continuity, men will be forthcoming with ideas to solve the problem of cancer.

The Neely Bill—H. R. 4502 and the identical Pepper Bill—S. 1875—propose research similar to that which produced the atomic bomb, in a supreme endeavor to discover means of curing and preventing cancer. You are urged to write your congressman and your senator to support the Neely-Pepper Bills.

HEDDING CAMP MEETING AND YOUNG PEOPLE'S INSTITUTE

Eighty-Fourth Annual Session

HEDDING, NEW HAMPSHIRE — August 18-25

Preachers for Sunday Services

August 18—Dr. Frank T. Cartwright, New York (two services); Dr. William J. Setzer, Manchester, N. H.; Rev. K. H. Thiem, Lawrence, Mass.

August 25—Dr. Karl E. Downs, Austin, Texas (two services); Dr. Harold Lancaster, Cleveland, Ohio; Rev. C. W. Frye, Raymond, N. H.; Rev. R. H. L. Vanaman, Hampton, N. H.

During the Week

Dr. Downs, Hedding Preacher; Miss Frances Fulton of Peru; Edward F. Payne and Henry Gerald, Boston; and Conference Leaders: Dr. G. W. Wieting, Rev. G. W. Douglass, Dr. E. H. Brewster, Rev. J. F. Quimby, Mrs. K. H. Thiem, Rev. Alice Gilman, Miss Golden May; Rev. B. G. Robbins, Dean of Institute; Rev. D. H. McAninch, Director of Boys' Camp. Mrs. Karl Downs and Bryce Wilson, soloists; Temple Male Quartet.

"I am a man sent of God to persuade men to put Christ at the center of their relationships."—John Wesley.

Hedding Camp Meeting

The eighty-fourth annual session of the Hedding Camp meeting and Young People's Institute will convene at Hedding, N. H., August 18-25. Dr. Frank T. Cartwright, secretary for Eastern Asia of the Division of Foreign missions, will speak at the first two services, with Bryce Wilson, baritone of Methuen, Mass., as soloist. The Rev. William J. Setzer, pastor of the First Baptist Church, Manchester, N. H., will be the preacher for the first Sunday evening. Dr. Karl E. Downs, president of Samuel Huston College, Austin, Texas, will preach each afternoon and evening of the week, and twice on the closing Sunday. He will also address the women's meeting on Wednesday morning. Dr. Harold Lancaster, pastor of the First Methodist Church, Cleveland, Ohio, will speak at the layman's service on the final Sunday afternoon, on the subject, "Green Light for a Better World." Miss Frances Fulton, missionary from Peru, is to be the speaker for the women's meeting Wednesday afternoon. Mrs. Arthur E. Baum and Mrs. J. R. Parkhurst of Portsmouth, N. H., delegates to the general assembly at Columbus, Ohio, will report on that national meeting of the W. S. C. S.

An informal discussion group for ministers and laymen at 10:30 a. m. on Monday, Tuesday, Thursday and Friday will consider Dr. Charles A. Ellwood's great book, "The World's Need of Christ." The Rev. Glenn W. Douglass of Epping, N. H., will lead the discussion of "The Neglect of Christ in Religion and in the Church;" Dr. Edward H. Brewster of Nashua, N. H., will be the leader for "The Neglect of Christ in Business and Industry;" the Rev. James F. Quimby of Keene, N. H., for "The Neglect of Christ in Politics and International Relations;" and Dr. Gilbert W. Wieting of Lawrence, Mass., will lead the final discussion of "The Christian Reconstruction of Our Civilization." Leaders of the "Vincent Rock Vespers," at 6:30 p.m. on the two Sunday evenings, will be the Rev. Karl H. Thiem of Lawrence, Mass. and the Rev. Richard H. L. Vanaman of Hampton, N. H. The Rev. Burton G. Robbins of Exeter, N. H., will lead the morning watch services at 7:30 a.m. during the week. Edward F. Payne, cartoonist of the *Boston Globe*, and Henry Gerald, Scandinavian psychologist, will present an unusual entertainment on Saturday evening.

Other staff members will be: Mrs. Karl H. Thiem of Lawrence, Mass., director of Women's Day; the Rev. Alice M. Gilman, Moultonboro, N. H., who will conduct the morning "Children's Hour" at 9 o'clock, and direct the Saturday programs of Childrens' Day; and Miss Golden May, Moultonville, N. H., pianist and accompanist for the week. The Rev. Donald H. McAninch of Dakota Wesleyan University, will be the director of the Boys' Camp, designed for boys 7-11 years of age. The Rev. Burton G. Robbins will be the dean of the Intermediate Youth Fellowship Institute for young people 11-14 years of age. Classes will be held each morning, and the afternoons will be given over to interest and hobby groups and recreation. Each day will close with a nine o'clock campfire service.

The Rev. Gilbert W. Wieting, Th.D., minister of Central Methodist Church, Lawrence, Mass., will be director of music for the week. Mrs. Karl E. Downs of Austin, Texas and Bryce Wilson of Methuen, Mass., will be soloists. The Temple Male Quartet of Concord, N. H. will sing at two services on the closing Sunday. The Rev. C. Walter Frye of the Raymond Parish will conduct the Love Feast Sharing Service at 9 a.m. on the final Sunday. The week will close with the annual outdoor candle-lighting service on the campus.

Officers of the association are: president the Rev. Ray H. Cowen, superintendent of the Southern District of the New Hampshire Conference; Frederic L. Hooper president of the trustees and secretary of the association, Lawrence, Mass.; Arthur L. Watts, treasurer, Watertown, Mass.; Mrs. Samuel M. Ellis, collector of the Booster Fund, Lawrence, Mass.; the Rev. William J. Davis, Salisbury, Mass., editor of "The Hedding Daily."

Chaplains to Organized Labor

Before we had seen the statement regarding the appointment of Charles T. Webber as chaplain to labor which appeared in Zions Herald of July 3, we had prepared an editorial setting forth our views on the subject of appointments not authorized under the limitations of paragraph 432 of the Discipline of 1944. We made clear in that statement our position on all such appointments and their bearing upon the future of The Methodist Church. The statement has in no way changed our views on that subject, but it has raised a question as to the propriety of the editorial in view of the announcement to submit the matter of such appointments to the Council of Bishops. I am therefore holding our editorial pending the conclusions of the Council of Bishops .

We will say, however, that we regard the appointment as illegal, as tending to promote social strife, and to disturb the harmonious working of The Methodist Church as a whole. We believe that every bishop should scrupuously hew to the line in the exercise of his appointive power. In no other way can he command the respect and confidence of those affected by his use of authority. We know from an on-the-spot experience that there is too much outside medding in political affairs and its reaction is anything but wholesome in determining public attitude and intersectional relations. The Methodist Church can very well afford to keep its oar out of waters which have been troubled for political ends rather than for the promotion of the kingdom of God. We do not withdraw our editorial but simply suspend publication until we have further knowledge of developments.—Editorial reprinted from the July 11th issue of the New Orleans *Christian Advocate.*

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These Disjointed Days

(Continued from page 705)

: the type of non-religious help the book ls with means more to the abnormal n to the normal man. Yet today, facing collapse of much upon which he has ended, the ordinary normal man needs ection. Peace of mind has become a icult thing even for him. And it seems it strange that the rabbi failed to steal ne or two from his discussion of a non-gious help to quote from his own scrip-es that marvelous rule for peace of mind henticated by the experience of multi-es through the ages: "Thou wilt keep n in perfect peace whose mind is stayed thee; because he trusteth in thee." For Christian, a perfect example of the rking of that rule is the incident on rm swept Galilee when, whatever hap-ned in nature, peace dispelled panic in hearts of the fishermen when Jesus, king from quiet sleep to quiet command the fury of the storm, asked them the nple question: "Where is your faith?"

V

Would any scientist today be so fool-rdy as to say, even in his heart, that will some day bow God out with thanks no longer a needed hypothesis? Never as God needed more than today by the ientist himself. But we are here con-rned in the main with his need in the e of all of us. And if we must sing with aber: "He is least seen when all the wers of ill are most abroad," is not that itself a suggestion that faith rather than ght is the one great essential of life for sjointed days of stress; and that peace mind comes most surely by its exercise? Man is both an individual isolationist and social being. And to balance successfully at escape to God which faith provides, nd the collective action which it demands *that* is no failure but a crowning success f the Christian life! So man will, and oubtless should, continue to build organiza-ons in which he combines his powers with ose of others the more effectively if ossible to accomplish his purposes. Not a w of these organizations may have a reater or less degree of success. But all ings human have about them an insta-ility that makes for change and decay. nd the final refuge of man in these dis-ointed days, that peace of mind for which ll men long, is found in a faith that comes o the life possessed not by business, nor y country, nor by any other human organ-zation or matter however important, but o the life whose one essential stay is God.

Unique Vacation School

Probably one of the most successful va-ation church school programs conducted within the area of the New England Con-ference was held at the St. John's Meth-odist Church in Medford, Mass., from July 8th to 12th. It was unique principally because of the variety of denominations and faiths represented by its enrolment. Of the total enrolment of 63 pupils, 4 were Baptist, 3 were Congregational, 31 were Methodist, and 25 were Catholic. Situated as it is, in the center of the Italian-Catholic area of Medford, the St. John's Church has always attempted to serve the community irrespective of denomination, faith, or race.

The daily program of the vacation school consisted, first, of a short worship service at which time the pupils all joined together in singing hymns, reading the Scriptures, and prayer. The pastor of the church brought a short children's message each morning, centered around the general theme of the school—"Living For Jesus." A collection was also taken each morning at the worship program and this money will be given, at the request of the children themselves, to the Lawrence Memorial Hospital Building Fund, with the designation that it be used specifically for the Children's Ward of the new hospital. The Lawrence Memorial is Medford's city hospital and is currently conducting a campaign to raise enough money to build a new wing to the hospital.

Following the worship service the children within the ages of 5 and 9 remained in one group, and those between 10 and 15 formed a second group. Games, stories and handicraft work adapted to these age groups were then conducted for the remaining period of each day's program.

On Sunday morning, July 14th, following the regular morning worship service of the church, exercises for the vacation school were conducted in the chapel. At that time all of the children who attended the school, their parents and friends, and the worshipers at the morning service witnessed a puppet show depicting the parable of the Good Samaritan. All of the puppets, made from paper bags and crepe paper, were made and operated by the children themselves.

Certificates and a small gift were given to each of the pupils who had attended the school each day of the program. There were 34 of the total of 63 pupils who attended every session.

Clergymen Take Course

ATLANTA, Ga. (RNS)—More than 100 clergymen, representing most of the Protestant bodies in the nation's so-called "Bible Belt," were registered here at Emory University's annual School for Town and Country Ministers. The three-week curriculum was directed and organized by Dean H. B. Trimble of the Candler School of Theology.

The rural ministers heard experts in many fields describe from first-hand knowledge conditions which will depress or improve the lot of their parishes in the years immediately ahead and were told that besides being spiritual leaders of their congregations they are also community leaders in affairs not directly related to their church programs.

The student-pastors learned that in 1830 over 80 per cent of the nation's population were farmers while today the figure is about 20 per cent. Despite this national trend, the number engaged in farming in Mississippi remains high, at 59 per cent. For Alabama and South Carolina the figure is 40 per cent, twice the national average; in Georgia and Kentucky, 36 per cent; and in Tennessee and North Carolina, 34 per cent. In terms of income per capita, the rate ranges from $205 in Mississippi to $320 in North Carolina.

A second problem area described and interpreted for the ministers because it is affecting Southern life to a disturbing degree is the exodus of young Southern men and women to other areas. While 20 per cent of those born in Alabama are living outside the borders of this typical Southern state, the figure for college-trained young people is nearer 50 per cent.

They also heard from experts the story of soil erosion, credit facilities, agriculture unbalanced by other sources of income and employment, and what TVA has done for one part of the South.

One of the purposes of the school is to equip rural ministers to inform their people regarding latest methods of thinking in agriculture, social engineering, economics, and education. They have received special instruction on how to coordinate their programs for social betterment with the editors of their local newspapers so that church and press can join hands in programs to fill community needs.

"We want to make the pastorate a practical as well as ethical influence for good," is the way Dean Trimble describes the school.

Church To Make Survey in Minnesota

ST. PAUL, Minn. (RNS) A commission of 40 churchmen meeting at Hamline University here with Bishop Ralph S. Cushman as chairman, has ordered a year's study of The Methodist Church in its relation to the life of Minnesota.

A report of the study will be presented to the two annual conferences of The Methodist Church in Minnesota scheduled for June 1947.

The study will inquire into the regional features of the state, the economic future of its mining, lumbering, and industrial sections, population trends, racial minorities, and interdenomonational relationships in religion.

The report is expected to include recommendations for a denominational program, particularly as to whether all Methodist churches in Minnesota should be merged into one administrative unit.

Gilmour, Rothery & Co.

— S. T. EMERY —

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On A Wide Circuit

W. W. Reid

PROTESTANT SAINTS?

The canonization of Mother Frances Xavier Cabrini the other day gives point to a recent remark in this column: that there are within the Roman Catholic Church many self-sacrificing and humanity-serving priests and brothers and sisters who seldom gain first pages in the press—sharp contrast to popes, cardinals, and archbishops.

This quiet and frail woman, who inspired the erection of scores of hospitals, the training and service of hundreds of nursing sisters, has been plucked out of the past—she died in 1917—and has been recognized as a "saint." Doubtless she had every qualification required by the church. Doubtless, too, there are scores, perhaps hundreds, of others—even in her own order—who might qualify as saints or near-saints. Many living today, sure to be forgotten tomorrow, doubtless have the same high qualities of character and service.

Protestants do not ridicule the recognition of a person like Mother Cabrini as a saint. They join with Catholics in recognizing her heroic, almost super-human qualities of heart and mind, and her devotion to our Christ through service to His children. We feel the world has more saints than are ever canonized. We could wish perhaps to seek natural causes for some accomplishments called "miraculous" (many doctors perform what seem "miracles"); and modify, too, the idea that miraculous healings can be performed through "relics" that were hers, in defiance of known laws of science and medicine. Perhaps the *spirit* of some saint does today bless faithful supplicants, but we look askance at the need of some meaningless or even gruesome "relic" as the spirit's channel.

Are there Protestant saints? Thank goodness we don't have to go through the democratic process of electing them by vote! What a bone of denominational contention that would be! But are there not many Protestants who have had virtues "in an heroic degree," whose characters are unassailable, whose blessings to humanity are worthy of emulation? They may not have performed "miracles," but they have brought healing, and new life, and hope, and light to many thousands; and their works live on blessing new generations.

Dare we suggest for consideration: General Booth of the Salvation Army; Florence Nightingale; Dr. William A. Muklenberg, founder of a church hospital, inspirer of the church hospital movement; Jane Adams of Hull House; David Livingstone; Dr. Edgar E. Helms of the Goodwill Industries; Clara Barton of the Red Cross; Robert Morrison; Frances E. Willard.

Who would you include in a group of recent "Protestant saints?"

For a United Fighting Protestantism

(Continued on page 699)

command of Christ that all men should join His one church. From this it follows that, as far as God's law is concerned, no one has a real right to accept any religion save the Catholic religion, or to be a member of any church save the Catholic church, or to practice any form of divine worship save that commanded or sanctioned by the Catholic church."

Protestant unity is the only road left to take to fight for democracy. It doesn't mean ecclesiastical unity—merely unified action on the part of all Protestant churches. They must be assured that it is a wise, honest, popular, and educational work of the broadest scope.

Protestant leaders spend too much time sitting comfortably with their hands folded. This is not the solution. It is defeatism. When Protestant leaders wait, believing in their own security instead of supporting their position with wisely planned action, they betray their fellow human beings. Protestant churches must fight for their rights everywhere in America, in Europe, in the world—not only in the vestibules of their own churches.

Protestants should organize common educational programs both in America and in foreign countries. These programs, in the printed page, the radio, and the films, should be presented in the various languages; they should be lively and have popular appeal. Above all, these programs should not speak only of God and how to worship Him; they should stress the importance of each individual's divine mission in life. They should be attractive enough to compete with similar programs in the secular field.

As I see it, Protestant church leaders must bring God's way of living to the people; they must not sit on the steps of their churches and expect the people to come to them. I believe that religious leaders must make it clear that they do not consider themselves superior to other members of the community. Only in such a democratic atmosphere will leaders get active and enthusiastic support from their fellow men. Too many parishioners come to church to be comforted or to pray for something which concerns them only. Such people neither possess nor approve aggressiveness—a fighting Protestantism. The pioneer spirit the chaplains had during the war, in projecting God into the lives of individuals, has convinced many a man that a life of godliness is more likely to be manifest in daily living than in attending daily church masses.

What differences between Baptists, Episcopalians, Lutherans, Methodists, Presbyterians, and all other Protestants are serious enough to prevent anything so necessary as a united front to combat hypocracy, to project truth, and to compete with Vatican propaganda?

We need energetic people of good will who will start immediately to make the Protestant church what it was meant to be and produce far more better-trained citizens for a peaceful world. Surely people are willing to work, to devote their lives to truth. The result will be the solution of their personal problems and will help build better communities. When people recognize the personal and social benefit from such a program of educational work, backed by a united Protestantism, they will, I am sure, be glad to support the project.

Protestants should not be frightened when some unfortunately timid writer like Franz Werfel says that the future belongs to the Roman Catholic Church. This is absurd. We hope—and we live for this—that truth and justic will dominate the world. But as to when this becomes reality depends, in no small measure, upon fighting Protestants.

As a Roman Catholic layman, I am convinced that Protestants must come out of their ivory towers; they must go to the people and help them understand the better way of life and give them courage to live it. United Protestants must compete with Vatican talent for propaganda, not only in the churches, but in daily living in all social and political relationships. They must combat the energetic sowers of a super-religion. They must approach the human being through daily fellowship, not only from the remoteness of the Sunday pulpit. In other words, not by accepting capacity for ecclesiastical superficialities, but rather, through the basic teaching for developing a good life.

In counteracting the influence of the Vatican, Protestants must use strong methods—methods as strong as those of the Vatican. Unless Protestants work and fight as a unit, a kingdom of God on earth cannot be established. The future rightly belongs to democratic progress; not to middle age superstition.

Impatient masses are waiting for truth—in America, in Europe, in the whole world.

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A Labor Demonstration in Democracy

(Continued from page 701)

When we stand before almost empty ses calling for our bit of a diminishing pply of meat, few of us grasp all the onomic ramifications, or feel the total man equation. Despite weather condi- ns that sometimes affect grazing lands and e grain supply, America has the room d the working people to do a much etter job in satisfying the meat hunger the world. We have to look at the be- nd-the-scenes activity of the Meat Trust, hich has used every means possible to uttle price controls as they affect this dustry. One trick consists in the refusal packers to buy available cattle and in eeping reserves of beef in cold storage to eate a shortage, and then blame it on e OPA. According to the Research De- artment of UPWA, beef in cold storage n May 1 was almost as large as a year go—in spite of the big packers sit-down rike on cattle slaughter and the smaller olume of cattle moving to market, while otal meat of all kinds in storage amounts 669,445,000 pounds—about 55,000,000 ore than on May 1, 1945. Once the people nd Congress are fooled into lifting price ontrols, we shall see vast quantities of meat oming out of hiding, with prices rising. This fleecing of American consumers and tarving of hungry people abroad has gone n, even though profits after income taxes or 22 food processing companies in the irst three months of the peace year 1946 umped more than 21 per cent over profits in he same period in year 1945—$24,308,000 n contrast to $20,805,000. "Velvet" comes nainly from the repeal of profits taxes. Not the least of the social wrongs resulting rom a policy of artificial security is the lisemployment of thousands of workers who ose their security and buying power.

In truth, the two hundred thousand pack- nghouse workers, in fighting their battle, as well as our own, are caught in a two- way squeeze. On the one hand, taking away the ceilings on meats means higher prices and less purchasing power, less to eat; on the other, the drive inspired by Big Business to break unions through costly strikes and repressive anti-labor legislation weakens their bargaining power.

As I followed the proceedings from day to day I felt that here were men and women succeeding, with painful steps, in material- izing in society the human and economic ideals which organized religion talks about. This seemed especially true as the Contract Committee's report brought forth the blue- print for the negotiations that must be opened in a few weeks. The Social Creed of the Federal Council of Churches calls for "a living wage as a minimum in every industry, and for the highest wages an industry can afford." UPWA contracts will call for a minimum of $1.00 an hour for the industry, surely not as much as the packing industry can afford. Even with the recent 16-cent award the rate is now below the dollar. The creed calls for "such regulation of the conditions of the toil of women as shall safeguard the physical and moral health of the community." The new contracts will demand the "elimination of all male-female differentials." The creed be- lieves in a "gradual and reasonable reduc- tion of hours of labor to the lowest prac- ticable point, and for that degree of leisure for all which is a condition of the highest human life." The union is going to ask for a 40-hour week, eight holidays with pay, and vacations with pay, the period to reach three weeks after fifteen years of service. The creed insists on "the abate- ment and prevention of poverty." To the UPWA this means "a guaranteed annual wages based on the proposition of 52 weeks' pay at 40 times the employee's regular rate," as a minimum. Looked at from this view- point a contract is a highly ethical instru- ment that safeguards the worker from the encroachments of powerful, profit-hungry industries.

So here was a small segment of American labor doing its share of a stupendous assign- ment—that of holding down the cost of living, safeguarding human life, and in- creasing consumer power to the point at which we can hope to balance our econ- omy, and save ourselves an economic tail- spin with the certainty of civil strike and another war. Laying aside for the moment all Christian concern for the individual worker and his family, we see in the labor movement the primary means for bringing forth a just and free society. This, to quote Henry Nelson Weiman, "is not a question of taking sides; it is the question of follow- ing the only road and using the only means for achieving a good society in our time." "No other means," he says, "will produce the result without an interval of fearful injustice and terror."

Labor needs religion to help it meet this awful responsibility. Labor leaders, as I know them, agree to this. Man's spiritual needs require more than bread and meat, but the door to this larger ministry opens widest to those religious leaders who identi- fy themselves courageously with labor's suffering and victory. The preachers that the packinghouse workers talked about with feeling at Montreal were the ones who endured the bitter cold with strikers on last winter's picket line.

To Help Feed Germany

The war has been fought and won. The military power of Japan and Germany is utterly broken. But America will not con- tinue to fight starving children, the desti- tute, sick and aged by sitting idly by, saying: "Too bad. We are awfully sorry. May God help them."

Many religious denominations—foremost among them the Quakers, the Lutherans, the Baptists, the Evangelical Reformed and the United Evangelicals—have organized powerful movements in helping to feed, clothe and rehabilitate those of their faith in Central Europe. The Methodist Church always has stood in the lead in such Christ- like ministry of mercy. A large amount of money already has been sent to our Metho- dist leaders in Germany through the office of Bishop Paul Garber of Geneva, Switzer- land, and liberal funds have been allotted from the Crusade campaign to this noble purpose.

We believe the 65,000 members of the former German Speaking Methodist Church will join this movement with special interest and sacrificial gifts. *An organization, there- fore, has been formed* by the Rev. Mr. F. Ernest Stoeffler, of Philadelphia, Pennsyl- vania; Dr. J. A. Diekmann, of Cincinnati, Ohio; and the Rev. Rudolf Zurbuchen, of Pasadena, California, *for the purpose of raising $100,000 at the earliest possible time.* This organization will operate under the auspices of the Methodist Committee for Overseas Relief, N. Y.

This, in brief, is the plan. Gifts are to be sent to any of the men named above. Each week they will forward these gifts, together with the names and addresses of the donors, to the above named committee, and this board will issue official receipts, recognizing the gifts. The board will send the contributions to our Methodist leaders in Germany for careful and systematic distribution in food, medicine, clothing, money and other essential necessities.

We, the undersigned, therefore appeal to all friends of the cause, immediately to send their checks or money orders to one of the signators of this appeal. Our Cali- fornia friends already have contributed up- ward to $13,000, and we confidently believe Christian men and women across the states will respond with the same enthusiasm and the same generosity.

Germany Methodism has suffered ter- ribly, has suffered ruinously. Hundreds of churches, many hospitals and homes have been reduced to rubble. Thousands of our brethren have lost their homes and all possessions, and have become the helpless, pitiful victims of hunger and nakedness and sickness. They must be helped *now,* tomorrow with many will be too late.

What will we, their brothers in Christ, do? We still have our comfortable homes; our children are healthy, well fed, well clad and happy. The doors of our churches, hospitals and homes are still open and ready to supply all our spiritual needs. *Surely, we will show our gratitude to God and our love for these suffering brethren across the sea by placing the amount of $100,000 upon this Christlike altar of mercy and help.* And we will do it *now.*

In the name of Him who fed the hungry, clothed the naked, healed the sick, com- forted the sorrowing, and forgave those who had sinned against Him, we make this urgent appeal.

Rev. F. Ernest Stoeffler
5706 North 16th Street—
Philadelphia 41, Pennsylvania

Dr. J. A. Diekmann
Bethesda Hospital
Cincinnati 6, Ohio

Rev. R. Zurbuchen
402 East Villa St.
Pasadena 4, Calif

Do You Care?

(Continued from page 709)

what he saw as starkest realism: caring what happens to other people. We know that somewhere near one quarter of the world's population is facing starvation before the harvest of this spring and summer begins to come in. At least we ought to know it. We see it in the headlines of our daily newspapers. We hear it many times a day via the radio. Our picture magazines bring us the pictures: of boys and girls whose dried, parched skin tightly covers their protruding bony bodies, of people dying on the street and the sight so commonplace that no one even turns to notice when another one faints, falls and dies, of hunger; of boys and girls clamoring for admittance at the gates of the missionary compound, but there is food inside for only a few; of a boy so hungry that he wolfs down greedily his cup of powdered milk mixed water, but his shrunken stomach cannot hold it and it comes up again; now he looks ruefully at the wasted food on the ground. Yes, we ought to know that much of the world's population faces starvation, but do we care? Do we care enough to share? To care and to do something because we care, is Christian, is starkest realism, and will pay dividends.

It will pay health dividends. Unless we share, the health of the whole world, your health and my health and the health of our children, will eventually be impaired. We have learned that disease germs are bred in filth, therefore we have sanitation laws. We cannot afford to allow any householder let filth accumulate on his premises because the disease germs bred in filth are no respecters of persons. They will not afflict that householder only; they will afflict all of us. Hence it becomes the business and concern of all of us and we do something to prevent it. In exactly the same way, undernourished, weakened, emaciated bodies are the perfect breeding places for terrible disease germs. In a starving population all the diseases known to man become rampant. Their rate of incidence rises to unheard of levels. Again, the disease germ is no respecter of persons. It soon spreads around the world and afflicts the whole world. Now we have not only ships, but planes coming in from all over the world, and the disease germs come with them despite the strictest quarantine of the national health service. During World War I the low level of health in Europe gave rise to a particularly deadly influenza virus, which did not stay in Europe but came over here and struck down thousands. It will happen again. Our medical authorities confidently expect a tremendous rise in the incidence of disease as a result of famine in Europe and Asia. This is truly "one world." When the health of the world suffers, our health suffers. When we share to help prevent famine and starvation we are insuring our own health and that of our children and loved ones.

It will pay moral dividends. You and I have never been hungry. Not really hungry, with no knowledge of where the next crust of bread would be found,—so hungry we would eat from garbage pails. Nor have we watched our children and loved ones suffer from that hunger and felt that we would do anything to get food for them; lie or steal, or even kill. They say, and we can well believe it, that extreme hunger clouds the mind. It brings a kind of insanity which sets aside all other considerations but food. Morals and ideals and principles mean nothing beside the desire to get food at all costs. Since it affects others in that way it would probably affect you and me in the same way. Nor do you quickly and easily get over effects of such insanity. It lingers in your mind the longest day you live and you do not find it easy to forgive those who had food and would not share with you. Rather your resentment smoulders and you long to be able to walk the earth in pride again. You look for the opportunity to put those who would not share in the same predicament just to see how they'd like it. We must never forget that the extreme hunger following 1918, no matter whose fault it was, is part of the German psychology. The moral standards of the world suffer in war. They also suffer terribly in the sure aftermath of war: hunger. And when the moral standards of the world suffer, our moral standards are sure to suffer. Nor can the simple commandments—Thou shalt not kill, Thou shalt not steal—be violated by any people or civilization without sowing the seeds of their own destruction. These moral standards must be kept intact. We cannot afford to let hunger drive people in desperation to animal standards. The world will be too long recovering from such a degradation of the human spirit.

It will pay political dividends. One of the burning ideals of our nation from the beginning is the right and privilege of free peoples to choose their own form of government. That is the democratic way. We want democracy for all peoples. We believe it will be best for them; give them greater freedom and more privileges. We believe it will be best for the world. Yes, and it will be best for us: we can surely build a better future when there are other democracies with which we may join hands in its building. This is our chance to show the world that democracy has a heart, and that it works. No one is compelling us to share. No dictator or king or other ruler is making us do it. We are doing it because we want to. Democracy works that way. Democracy could have no better advertising in the world at large than our response now to the hunger needs of the world. And the world will not forget that. It does not forget the cup of cold water given in its need. The Baroness Von Trapp, mother of the famous Trapp family, often tells her audiences that she would not be alive now but for the food brought to Austria in 1919 by the American Friends or Quakers. She never forgot that. She was much in love with a wonderful country whose people would do such a wonderful, generous thing of its own free will. When Austria was no longer suitable for their family, she and the Baron naturally thought of America first. How music lovers here have benefitted by the presence here of that talented family! There is scarcely any way in the present world that we could win more friends for Democracy than by our friendly, gracious sharing now.

It will pay dividends in international relations. The peace of the world is very precious to us now. We have paid dearly for it. We have been nearer to total destruction than we rightly know. We want a peaceful world. It will be built only on friendliness, never on suspicion, ill-will, hatred. And nothing overcomes these like a generous gesture of sharing when one is in need (Nor does anything build up resentment faster than a refusal to share). To tighten our belts, eat a little less and give a little more directly from our pockets, is to melt down any ill will against us and to win friends amongst those peoples whose friendship we will need badly in the day when the peace of the world is sorely tested. Not even the United Nations Organization can succeed unless those who sit down around its conference tables are friendly. It is not friendly to withhold when you have more than you need and your neighbor is dying. It is friendly to deny yourself a little to make sure that he lives. This friendliness America must show, and it will effectively make for future peace.

It will pay spiritual dividends. To let a thing like this pass without sharing is to be less than human, is to harden our hearts, and hard hearts mean damaged souls. One of our picture magazines featured the picture of a Chinese woman sitting beside baskets of rice which she was selling at exorbitant black market prices. She smiled broadly as she sat there, although at her feet a Chinese baby lay in the street, looking at the full baskets of rice, and dying. A great wave of indignation swept across the nation at the sight. Such hardness of heart! But are not our hearts just as hard when we stuff ourselves at the family dinner table and neglect to share because we are several thousand miles removed from those who die? The parable of the Good Samaritan surely teaches that they are still our neighbors and that we prove our neighborliness by ministering to them in their need. Any gift we make gladly and generously blesses us spiritually; any refusal to share what we ought will shrivel our souls. This sharing will bring spiritual dividends, saving us from the condemnation of Jesus: "I was hungry and ye fed me not." Surely we want to hear, instead: "I was hungry and ye fed me. Come, ye blessed of My Father, inherit the Kingdom . . . . Inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me." Remembering also the Golden Rule: "Do unto others as ye would that they should do unto you," we certainly want to share as much as we can. With the GI in Korea we believe that it is the starkest realism to care what happens to other people. We care; therefore we want to share.

World Community Day

NOVEMBER 1, 1946

nen throughout America will gather nation's churches on November 1, to celebrate World Community Day, for which have been announced by Ruth Mougey Worrell, executive sec- of the United Council of Church n, at the council office at 156 Fifth e, New York, N. Y.

rld Community Day originated four ago at a meeting of the presidents e women's national denominational s and has now become an annual for the women of most Protestant nes, emphasizing the determination e women of the church to build a ful world.

cording to Mrs. Fred E. Luchs, chair- of World Community Day, the am will feature "the building of the inery for peace," through supporting ipation in the United Nations and g that our own national government's ties be directed toward a lasting ; "practice of the method" on the level by substituting good will and eration for social, economic, and racial mination and intolerance; and "mo- force" emphasizing religion as the of judgment and evaluation of all rtments of life.

special worship service, "We The le," has been prepared for the occasion Mrs. Bruce H. McDonald, president of Baltimore (Maryland) Council of rch Women.

orld Community Day this year will a particular significance in that it climax a summer project involving assembling of 500,000 "Kiddy Kits" containing a complete outfit for boy irl of from one to four years of age. project will be a major interest to rch women of all major denominations ughout the country all during the sum- months. Underwear, dresses or suits, ping garments, coats, houseslippers, ens, scarfs, and all the things that go make up a small child's wardrobe are g sewn or knitted. Each complete it will be wrapped in a blanket and it ggested that these bundles be brought he altar of the church on World Com- nity Day and there dedicated at a cial service to the needy children of world and "to the Saviour who took n up in his arms and blessed them." the same time an offering will be en in each church to be used for food children of the world and for con- ing education for peace through the rches so that children may never again e to suffer as they have during the t years.

Mrs. Harper Sibley, president of the ited Council of Church Women, stressed fact that the present project is only t of an on-going service which the rch women of America have rendered during the war. Last fall they under- k to send 2,000 bundles of bedding parsonages of Europe which had been depleted of household supplies through being used during the occupation as hostels, kindergartens, and hospitals. Over 3,700 bundles were actually sent. In December the call went out for 1,000,000 diapers for babies for whom it was impossible for mothers in devastated areas to buy clothing. These were apportioned between state and local Councils of Church Women. This project is now nearing completion and the women are turning their attention to the next older group—the children between the ages of one and four.

All such projects concerned with material relief are carried out in cooperation with the Church World Service, which maintains eight interdenominational shipping centers through the country, and which is now shipping an average of over 1,000,000 pounds of clothing monthly.

Radio and Public Service

HAROLD PUTNAM

The long battle of independent and progressive organizations against the sterility of American radio has been strengthened recently by a radio Magna Charter for John Q. Public entitled, "Public Service Responsibility of Broadcast Licenses."

In stronger and blunter language than has ever been used before by the vigilant Federal Communications Commission, the booklet sets forth what the public can expect from radio, listing the shortcomings of the present set-up and outlining reforms that would make radio a more vital force in American life.

The report emphasizes to broadcasters that from now on the FCC will scrutinize more carefully their requests for license renewals. Their petitions must show clearly how much time they intend to devote to local, non-commercial public service programs. And having been fed on such rosy promises in the past, the FCC promises new steps to see to it that the promises are lived up to.

Broadcasters failing to keep their promises, neglecting public service programs in favor of increased commercialization, will have their next license request thrown open to a public hearing. And FCC makes it quite plain that the Government, acting on behalf of the almost defenseless American people, will be willing and anxious to award the license to someone else showing promise of doing a better job.

The FCC speaks out strongly against the "soap operas"—offering the results of a Hooper survey to show that although the most popular daytime serials recruit 12.5 per cent of the available audience, "76.8 per cent of the available audience answering the telephone during the soap opera hours reported that they had their radios turned off altogether."

The soap opera serials have been dearly-beloved by the advertising fraternity. The constant repetition of the selling spiel has been found to yield the highest sales results in radio. But the FCC figure of non-listeners provides new proof that the trashy serials may be bonanzas for advertisers, but they are nothing for either the general public or radio to cheer about.

The report is full of statistical evidence that radio has been a gold-mine for the holders of broadcast licenses, but that in their fervor to extract the ore the broadcasters have too often undermined the public welfare.

The FCC also serves up some other interesting figures. For instance, where the private radio industry had invested only $82,997,650 up to 1945 in tangible property, the public had spent $2,078,000,000 for radio receivers, leaving an "excess of *public* investment over *industry* investment in tangible radio property" of $1,995,002,350.

And for those who would like to see radio broadcasting financed by something other than the advertisers' misleading dollar, the FCC offers the challenging information that the advertisers' expenditure for radio averages about $7.00 a year per receiver—not an impossible figure for the millions more who would rather pay the $7.00 than endure the commercials and the commercial corruption of radio programming and radio news.

The Commission recognizes clearly that it can improve the current situation by revising application forms so as to procure more information before granting licenses, that it can order more public hearings before granting license renewals, that it can make recommendations for shorter commercials and more sustaining programs.

But in the final analysis, they admit, improvement of radio depends upon an aroused and informed public opinion. The FCC has been carrying the torch for most of these considered improvements for a long time, but to effectuate them the real need is for more Radio Listener Councils.

FCC has been able to harass the networks into producing many educational programs of real value. But in many cases local stations are carrying junk programs instead, because of the latter's greater commercial possibilities.

Only a local listeners' council can detect such cases of flagrant neglect, pressure the stations to carry the more worthwhile programs, and then take action with FCC if the station consistently refuses.

This listeners' council offers a sorely-needed chance for the punch-drunk owner of a radio receiver to improve the quality of the program emerging from his investment—a chance for this miraculous brain-child of science at last to grow up to its immense role in moulding an informed public opinion.

This is the Bible Store

convenient to all—right in the heart of the shopping district

Send for Catalogs or call at the

Massachusetts Bible Society

41 Bromfield St., Boston

Another Mortgage Burned

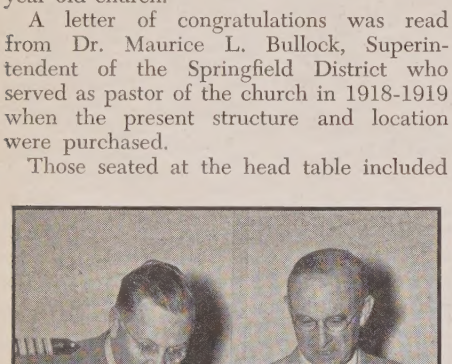
The members and friends of the Wellington Community Methodist Church of Medford, Mass., filled the parish hall of the church to overflowing on Friday evening, June 28, to celebrate the freeing of the church from a twelve year old debt. Mrs. Mary Cleaves was the president of the WSCS (Ladies' Aid) in 1932 when the mortgage was placed on the building to build the parish hall and extend the sanctuary. The women of the church assumed the burden of paying off the debt and the interest, with Mrs. Cleaves and her successors leading the work. At the February Official Board Meeting 1946, the church voted to help to finish the work with a church canvas and the final announcement came on May 12 that the debt had been paid. Mrs. Harris Thurrell is the present president of the Women's Society.

Bishop and Mrs. Lewis O. Hartman were guests at the happy occasion and the bishop spoke on the lay activity in the local church and its place in the total church program. A special feature of the evening was the presence of Chaplain William W. Edel U. S. N. who was pastor of the church in 1917, going from here to the Navy from which he retires this month to accept the presidency of Dickinson College. Capt. Edel preached his last sermon as a civilian in Wellington in 1917 and preached his last sermon as a chaplain here on July 7.

District Superintendent and Mrs. John C. Wingett were also guests and Dr. Wingett spoke briefly of the churches activity since he has been Superintendent. The Rev. William J. Ogle is the pastor of this 59 year old church.

A letter of congratulations was read from Dr. Maurice L. Bullock, Superintendent of the Springfield District who served as pastor of the church in 1918-1919 when the present structure and location were purchased.

Those seated at the head table included Bishop and Mrs. Hartman, Dr. and Mrs. Wingett, Capt. William W. Edel, the Rev. and Mrs. W. J. Ogle, Mr. and Mrs. Harris Thurrell, Mr. and Mrs. R. L. Marcy, and Mrs. Mary Cleaves. The committee for the celebration included: Mrs. Thurrell, chairman, Mr. C. B. Olmsted, Mrs. K. R. Parsons, Mr. and Mrs. Joseph I. Shultz, Mrs. Leroy Mott, Mrs. Hoyt Steeves, Mrs. Blanche Brattin, and Mrs. William Macgowan.



Left to right, below, Mr. Ogle and Bishop Hartman; above, Chaplain Edel and Dr. Wingett.

Youth in the News

Mildred Keyzer

On August 5, 1946, young people from all conferences of the Northeastern Jurisdiction will meet at Cedar Crest College in Allentown, Pennsylvania, for the Young People's Leadership Conference.

This conference is to make possible counseling and training of conference, district, and sub-district officers of the Methodist Youth Fellowship in the Northeastern Jurisdiction. Worker's groups, forums, addresses, recreation, and the finest leadership available awaits you.

Only conference, district, and sub-district officers are eligible to attend this leadership conference. Local church officers should attend an institute or assembly in their own annual conference.

A limited number of adults will be eligible to attend, including Conference Youth Directors, or alternates, and a few W.S.C.S. Conference Youth Secretaries.

The schedule will include a Quest Hour on the theme, "Stewards of the Kingdom," each morning; workshop courses on conference, district, and sub-district work, including administration and commission responsibilities, and adult work with youth; Interest groups, including music, drama, crafts, folk games, nature lore, publicity, leading discussion; assembly hours, recreational periods, varied evening activities, helpful worship experiences.

Mr. A. Argyle Knight is dean of the institute, and the Youth Department Representatives include the Rev. Joe Bell and Miss Virginia Henry.

Advance registration will be absolutely necessary. Your annual conference has a quota of youth delegates who will be eligible to attend. To insure a place in your delegation, you are urged to send your registration application at the very earliest possible moment to the registrar for your annual conference. Consult your conference youth director for more information regarding the registrar in your conference. The registration fee of $2.50 must accompany your application for registration. Make check or money order payable to the Rev. Kenneth L. Combs, registrar. Applications and money should be sent to your annual conference registrar, and the money will be returned if the request is received by your registrar not later than one week before opening date. A late registration fee of $1.00 will be charged if registration is not received by August 2nd, three days before the conference begins. Board and room for the ten days of the conference will be $22.50 per person. You must bring your own blankets and towels.

Mrs. James R. Martin

In the death of Mrs. James R. Mart on July 4, 1946, the Cochituate Chur lost one of its most devoted membe During the many months of failing heal she was a wonderful example of faith a courage. Funeral services were held the church on the afternoon of Sunda July 7, at 3:00 P. M. conducted by h pastor the Rev. David M. Angell. Buri was in Lakeview Cemetery.

Mabel (Wood) Martin was born Minneapolis, Minnesota, January 21, 188 She joined the church at an early age. H home has been in Massachusetts since 191 and in Cochituate since 1920. Among h other activities Mrs. Martin served as pre ident of the W. S. C. S., taught in t Sunday School, represented the church c the committee of the Natick Council Churches, and was a volunteer worker Morgan Memorial. Surviving are her hu band, Professor James R. Martin of Bosto University, a son and two daughters. brother, the Rev. I. B. Wood, D. D., is member of the Dakota Conference. He pastor of the Methodist Church in Rapi City, S. D.

Methodism on the Campus

"The self-confidence of youth is man times over-estimated," says Bishop Edwi Holt Hughes. "If a guarantee of succes accompanied a diploma, the light head youth would be much lighter."

The 79-year-old senior bishop of Th Methodist Church spoke at commencemen exercises of Ohio Wesleyan Universit "But I wouldn't want to know the future, he told the 177 graduates, adding th they should "thank God for surprises."

Program to "Vitalize Instruction."

Twelve Methodist universities and co leges are among the 33 selected Souther schools which will cooperate in a new fiv year program to "vitalize instruction The project will attempt to stimulate cre tive activity and research among teache and will operate under a $700,000 gra

the Carnegie Corporation of New

e Methodist schools in the program Emory University, the University of tanooga, Huntingdon College, Wes- College, Scarritt College, Birming- Southern College, Hendrix College, enary College of Louisiana, Millsaps ege, Southern Methodist University, University and Wofford College.

New President

. Merrill J. Holmes, vice-president of ois Wesleyan University since 1941, elected president of the school last to succeed President William E. . The change will be effective upon etirement of President Shaw in August 947.

More Shortages

e current influx of students to Metho- campuses has brought personnel lems along with housing shortages. e students require more instructors and supply is low, but Dr. John O. Gross, etary of the Methodist Department of cational Institutions, has set up a cen- personnel service to help the situation. asked this week that teachers and pro- ors interested in Methodist college work act his office.

To Lecture To Indians

udents of Methodist colleges in India be offered special courses in Drama in gion this fall when Harold Ehren- ger, of the Methodist Board of Educa- , goes there as visiting lecturer. hrensperger, who is editor of the dent magazine MOTIVE, is scheduled sail for Egypt and the Holy Land on 21, and will reach India in October. is due to spend five months at three hodist colleges there.

The Homemaker's Corner

Mrs. Harry A. Burnham

Romance In Textiles.

n a magazine I recently found an adver- ment by a Vermont woman who spins l from her own sheep and sells it in four ce skeins, "natural color only." I sent a skein and then for five more and am barked on an orgy of dyeing and weaving ich is fascinating, and which has set me studying textiles with a new interest.

have read the book "The Story of Tex- s," by Perry Walton. He says, "A bit of th, whether it be woolen or cotton, linen silk, is one of the most interesting evi- nces of man's climb from days of sava- y to twentieth-century civilization."

From my grandmother's cashmere shawl, th its intricate threads and beautifully ven designs, to the woolen yarn from rmont sheep, I have learned that there no end to the delight and amazement be found in learning about the material one's kitchen apron, or winter coat. It cludes the study of geography, history, tany, and all the subjects between.

Cotton, for instance, is first mentioned America in Christopher Columbus' dairy der date of Oct. 13, 1492.

Filled with romance and invention is the early textile history in America. The Pilgrim mothers brought with them to their new homes their spinning wheels and hand looms. The first cotton mill in New England, which was at Rowley, Mass. is described in Edward Johnson's book, "Wonder-working Providences of Sion's Saviour in New England," published in England in 1654. He says, "The people, being very industrious, every way, set upon making cloth in this western world, for which end they built a fulling mill in 1643."

For years the little silk worm has been furnishing us with some of our finest textiles. That study is a never-ending one. And our new textile, rayon, needs considerable understanding on the part of women who have the care of the family clothing, in order to get the most in wear and beauty from those articles made from it, or in part from it. If we will remember that rayon is a cellulose fiber and is very tender when wet we will not put clothes-pins through it, as they may break the fibres. The clothes-pins having springs which do not press on the cloth are safer.

The difficulty of purchasing the kind of textiles which one may want is something that we had better not go into, when cotton costs as much as silk—if one can get either—one learns not so say what one would like, but to take what one may have. Which may add to the surprise awaiting us when we study textiles.

New Churches Born in Odd Spots

Pentecost Sunday, June 9, the birthday of the Christian church, marks the founding in recent months of 410 new or reopened Methodist churches. The Crusade for Christ has set 500 new churches as a goal in its current year of evangelism. Illustrated are unusual birthplaces of some of these new congregations.

The day will also see added to Methodist church rolls another 100,000 toward the goal of a million new members in 1946. More than 600,000 have already been received this year.

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